HISTORY OF THE NORTH AMERICAN YOUNG MEN'S CHRISTIAN ASSOCIATIONS

RICHARD C. MORSE

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INTERNATIONAL CHRISTIAN
GRADUATE UNIVERSITY

HISTORY OF
THE NORTH AMERICAN
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

SIR GEORGE WILLIAMS
Founder of the Young Men's Christian Association

A photograph from a picture presented in 1912 for the entrance to the London Association Building, by Mr. James Stokes

HISTORY OF THE NORTH AMERICAN YOUNG MEN'S CHRISTIAN ASSOCIATIONS

By

RICHARD C. MORSE

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ERRATA

PAGE	LINE	
3	20.	*Somersetshire* instead of *Devonshire.*
43	12.	*Oosterwijk* instead of *Costerwijk.*
45	last.	*76* instead of *60.*
75	14.	*thirty-three* instead of *thirty-two.*
157	9.	After *founded* insert *by Rev. David Allen Read*
172	13.	*Three* instead of *Four.*
173	28.	*1879* instead of *1887.*
195	13.	*six conferences* instead of *five quadrennial conferences.*
195	14.	Before *1894* instead *1891 and.*
196	18.	After *first* insert *Student.*
201	18.	*realm* instead of *rule.*
209	25.	After *field* insert *Edwin D. Ingersoll.*
247	3.	*1866* instead of *1872.*
248	14.	*1871* instead of *1870.*

PREFACE

This text-book is prepared primarily for the use of students in the various training agencies for employed officers, created by the Young Men's Christian Associations of North America. It is a technical treatment of the subject. No attempt is made to give a complete account of the Associations throughout the world. It is largely the story of the origin and growth of the Associations in North America, and of the extension of their influence and work to other continents. Accordingly, only brief mention is made of Association development elsewhere.

This emphasis is due to the author's better knowledge of the North American Associations, and also to the fact that within this group are to be found (1912) over one-half the membership of the world brotherhood, over two-thirds of its employed officers, and six-sevenths of its total permanent property of nearly one hundred million dollars.

What may seem disproportionate emphasis is placed upon the New York City Association and upon what is exemplary in its development. This is done in the interest of brevity, but involves an omission of desirable and fuller mention of other strong exemplary Associations.

The narrative is written from the view-point of the North American International Convention and

its Committee (1854–1912), and the World's Conference and its Committee (1855–1912). The World's Conference is genuinely representative of Associations throughout the world. But it has been able to command for its Committee only enough resources in men and money to do a work of visitation and supervision practically limited to the continent of Europe, in the larger cities of which all the meetings of the Conference have been held since its organization in 1855. On the other hand, the International Convention, while in its representation a continental organization, has commanded for its Committee resources in men and money, which have enabled it to do a work of extension and supervision upon its own and upon other continents. This world-wide influence has been owing to the development on its home field of the broader type of Association work, with a corresponding equipment and staff of leaders and workers.

The preparation of this book has been accomplished under the severe stress and strain of other duties, and the author is greatly indebted to the brotherly cooperation of his associates on the staff of the International Committee and particularly to Mr. Frederic B. Shipp and Mr. Henry S. Ninde, whose vigilant and efficient help has been indispensable.

R. C. M.

June, 1913.

PART I

ORIGIN AND PROGRESS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS ON OTHER CONTINENTS AND IN NORTH AMERICA

CHAPTER I

BEGINNINGS IN EUROPE AND AMERICA

Earlier young men's societies—George Williams—Beginnings of the London Association—In Great Britain outside of London—On the Continent—Beginnings in North America—Boston and the Evangelical Test—Spread of the movement.

1. Christian Work for and by Young Men Before 1844

In Europe and North America, previous to the year 1844, societies of Christian young men had engaged in successful work for their fellow young men.

Records exist of such societies in England in the reign of Charles I. They continued through the stormy period of the revolution, the Commonwealth and the reigns of the second Charles and the second James, to the close of the 17th Century.

In Scotland, the "Congregational Fellowship Unions" of young men trace their origin as far back as 1692.

Societies in New England called "Young Men Associated" existed as early as 1668, the one in Dorchester, Massachusetts, continuing its work from 1698 to 1848.

In German Switzerland, the Jünglings Vereine or Youths' Societies, trace their origin to an organization effected in Basle as early as 1768, when a pastor gathered about himself a group of young

men for Bible study and mutual edification. It is to this society in German Switzerland that the Jünglings Vereine of Germany owe their origin.

Another interesting group of young men's societies had their beginning in Glasgow, Scotland, under the leadership of David Nasmith in the year 1824. A few years later he writes: "The privilege has been granted me of forming seventy young men's societies in the United Kingdom, France and America. They consist of young men between fourteen and thirty-five years of age, of good moral character, and professing no opinions subversive of evangelical principles. They meet periodically under superintendence of a pious, experienced president, for mutual improvement and benevolent exertion. The Bible is their rule, and all political discussions are prohibited."

In 1838 Mr. Nasmith writes: "I have seen glorious results follow many of the young men's societies I have formed. My deep regret is that no apostle of young men's societies has arisen and thrown his whole soul and mind as well as time, into them, that their important designs might be carried into effect."

Most of these societies were short lived, but those formed in Glasgow and Paisley continued, and later adopted the name and joined the brotherhood of the Young Men's Christian Association.

Similar to this experience was that of "The Young Men's Society of Enquiry" in Cincinnati,

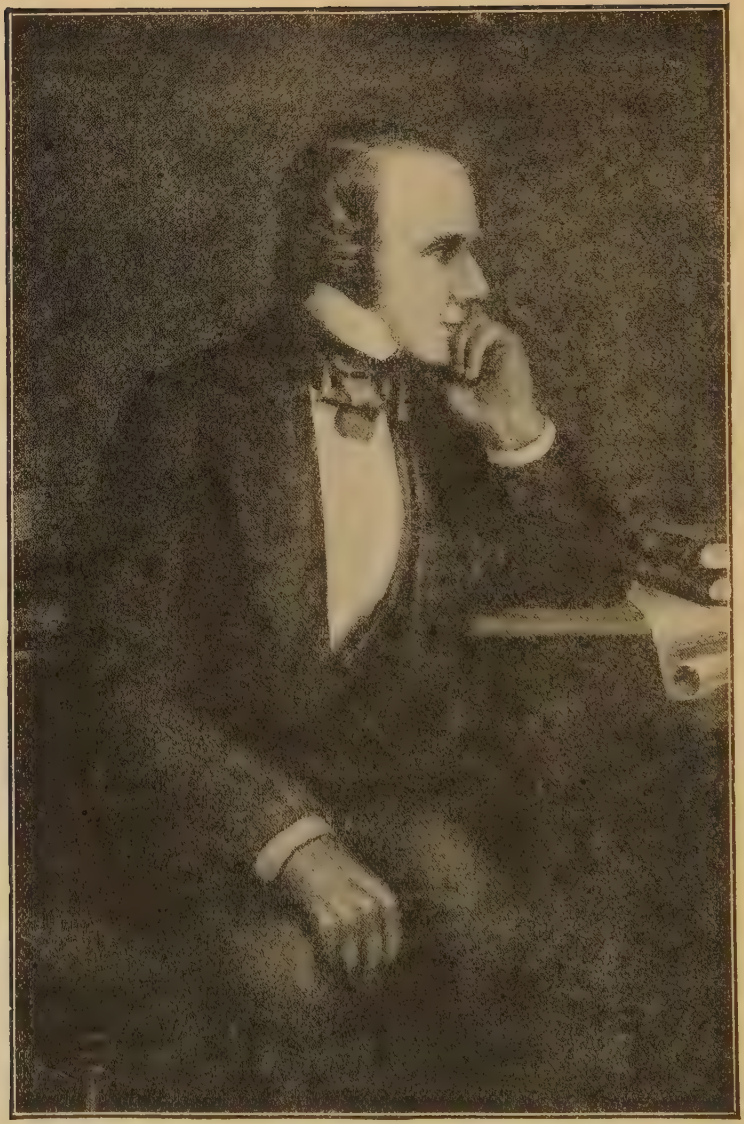
organized in 1848, which when Young Men's Christian Associations began to be formed in North America, also joined the brotherhood and adopted the name of the Association.

Worthy of mention also is the beginning of Christian work for young men in India by the great pioneer missionary William Carey, who in 1822 formed the "Calcutta Christian Juvenile Society" which in 1836 purchased a building on the Bow Bazar. In 1857 the Society took the Association name and in 1908 deeded its property to the present Association of Calcutta.

2. The Parent Association, 1844–1851

The name Young Men's Christian Association was first adopted by a group of twelve young men who met in a small room of a drapery establishment in St. Paul's Churchyard in London, June 6, 1844. George Williams, a clerk in the establishment, was the moving spirit of the group. A country boy from a farm in Devonshire, he had served a brief apprenticeship as clerk in a small establishment in Bridgwater before coming to London. He had business qualification and ability, which fitted him to attain, in due time, first rank as a merchant in the great city. But other qualifications made him the founder and leader of the parent Young Men's Christian Association.

Equally in the country store at Bridgwater and among his fellow clerks in London, he was known



SIR GEORGE WILLIAMS AS A YOUNG MAN

From a photograph taken soon after the start of the Young Men's Christian Association

From "The Life of Sir George Williams," by permission of the publishers, George H. Doran Company

as an earnest, active Christian young man, constantly expressing in a wise, tactful and successful way, his solicitude to lead his fellow clerks and friends into the satisfactions and activities of the Christian life. After manifesting this solicitude to many individually, he invited a group to meet for prayer and Bible study. At first they met in his own little room—one of the many in the establishment assigned to the clerks, who at that time slept in the building where they worked. When the idea of forming an Association occurred to him, he said to one of his companions as they were walking over Blackfriars Bridge: "Teddy, are you prepared to make a sacrifice for Christ?" The sacrifice in his mind was one involving Christian service among his fellow young men, such as they were themselves actually engaging in. He had in mind an organization, an Association, a club, and beyond this an institution promoting the public and community welfare. All these ideas were germinally present, but they were incidental and tributary. The fundamental thought of the founder and his associates, was a work of sacrifice and service—individual and social—a work for young men by young men, improving their environment, giving them victory over their temptations, and above all and in all, transforming character and life through allegiance to Jesus Christ as their Lord and Saviour.

So they met and organized under the name of the Young Men's Christian Association. June 6 is a

day now annually observed by the Associations throughout the world, not because there are not in some countries organizations now members of this world brotherhood which trace their origin, under a different name, to a date earlier than 1844, but because in tracing the historic development of this world brotherhood, we discover that the influence and movement which started with the name from London, has been the shaping influence in developing that type of organization and work among young men which has crossed national and continental boundaries, and given world-wide currency to what is now known around the world as the work and mission of the Young Men's Christian Association.

The germ of this national, international, world-wide organization, with its diversified fourfold work by and for young men, was planted not in Basle (1768); Calcutta (1822); Glasgow (1824); or Cincinnati (1848). It was planted, with the name, in London in 1844. It was carried from there, with the name, to North America, where it fell into more congenial soil than was found for it in Europe. On this new continent it developed into an agency and organization with a staff of workers and an equipment, the strong, contagious, shaping influence of which has been felt in Europe, where the original germ was planted, and throughout the world.

The constitution adopted by the London organization after giving the name, states as the object,

"The improvement of the spiritual condition of young men in the drapery and other trades." Provision was made for religious meetings, social tea meetings and a general meeting—once every two weeks—to hear reports of progress, and for such other purposes as the committee may determine. To be a member, a young man was required to be either "a member of a Christian church" or must give "evidence of his being a converted character."

During the first year, this rule of membership was changed to admit only "any person who gives decided evidence of his conversion to God." Later, the corresponding rule in the Dublin oAssciation admitted "any person who makes a consistent confession of being converted to God."

At the birth of the parent Association its twelve constituent members were all church members, each of the four principal denominations in England furnishing three of the original twelve. But under the London rule this did not continue to be the churchly character of the British membership, and it has caused the Associations in Great Britain to be regarded as an undenominational organization outside of the church, rather than one interdenominational and vitally united to the church.

During the first year also were introduced, as a feature of the work, "mutual improvement societies, in which many unconverted young men would assist and feel interested." The constitution was

amended to read: "the improvement of the spiritual and mental condition of young men." This new departure was emphasized by beginning in December (1845), a course of popular lectures by leading ministers and laymen. These were continued many years as the "Exeter Hall Lectures." They were numerously attended, and the printed volumes, during a series of years, had a wide circulation.

During this first year the Association secured its first employed officer, Thomas H. Tarlton, who was engaged under the title of "a missionary secretary," and who devoted "his whole time to Christian work among young men as the representative of the society." His efficient labors greatly enlarged the membership and activities of the Association. In 1856, when he withdrew to become a clergyman of the Church of England, W. Edwyn Shipton, who had joined the Association staff as assistant secretary in 1850, became secretary of the London Association, continuing in office until 1879—an executive officer of remarkable leadership and ability. Ten years (1844–54) passed away. For the growing work attractive rooms were secured "to present some counter attraction to places of social and convivial resort." In English phrase, they sought to open "a house that beats the public house" or, in American phrase, "a competitor of the saloon." They were seeking to offer young men an attractive rival of "the social glass." Here was also the beginning of a social service, with

its emphasis on environment and the betterment of it.

R. C. L. Bevan, a banker, accepted the presidency; George Hitchcock, the head of the establishment where the Association originated, and whose conversion was one of the early and happy results of the work, became treasurer. Samuel Morley, another leader widely esteemed in the business world, was actively identified with the work as one of the vice-presidents.

While the rooms were a center of activity and the secretary was devoted and efficient, a chief emphasis was placed upon personal, tactful effort by members "in the sphere of their daily calling," an emphasis growing out of the example of the founder and his eleven associates.

The first rooms rented were in Sergeant's Inn, but in October, 1848, better quarters were secured in Gresham Street.

These rooms were thus described by an American visitor in 1850:

"Taking the most direct course from the general post office to the bank, on the right-hand side of Gresham Street, a large stuccoed building will be observed, on the doors of which is inscribed 'Young Men's Christian Association.' Ascending the stairway we enter a spacious apartment some sixty by thirty feet. It is elegantly furnished with mahogany tables, sofas and lounges. Here are to be found the principal newspapers of the Kingdom, together with copies of journals from every part of the world.

"Ascending another flight, we reach a room supplied with all

the reviews and magazines. Adjoining it is the library room, in which lectures are occasionally delivered. The library may be called a small one, having less than eight thousand volumes, but size is no criterion of value, for a better selected collection of books—one more completely adapted to the wants of those using it—can scarcely be conceived of.

"In the library room, on Sunday afternoon, a large class of young men meet to study the Word of God. There are other classes of the same kind, under the direction of the Association, meeting in different parts of the city. The graduates of these classes make efficient Sunday-school teachers. On the floor above the library are bath rooms, class rooms, etc. Instruction is regularly given to classes in French, German, Latin, Greek and Hebrew."

To these rooms young men who were not professing Christians were admitted as "associates" and allowed full use of the privileges.

3. In Great Britain Beyond London, 1844–1851

During these seven years the work was established at eight points in London, including the original organization, and in fourteen other cities in England, Scotland and Ireland; Manchester, Liverpool, Taunton, Exeter and Leeds (1846), Hull, Oxford, Derby and Bath (1847), Sheffield, Bristol, Reading and Glasgow (1848) and Dublin (1849).

In 1848 the title Young Men's Christian Association was adopted by a society which had been formed in Glasgow in 1841. This society was amalgamated in 1877 with "The Glasgow Young

Men's Society for Religious Improvement," formed by David Nasmith in 1824, and the united organization has since borne the title: "The Glasgow United Young Men's Christian Association."

Each Association filed a copy of its constitution with the parent Association and sent it an annual report; members belonged not only to the local Association but to the whole movement. Three features were required in each branch: (1) Object—spiritual and mental improvement of young men by any means in accord with the Scriptures. (2) Management by committees elected by members. (3) Membership must consist of young men who give decided evidence of conversion to God. Such Associations were recognized as "branches" of the Young Men's Christian Association.

4. In Europe Outside of Great Britain, 1844–1854

The Jünglings Vereine or Youths' Societies of the state churches of Germany, formed before the London Association, and similar organizations throughout Scandinavia, and in other parts of Europe, became affiliated with the British and American Young Men's Christian Associations at the first World's Conference in 1855, and this fellowship has since continued, with an ever growing intercourse, and a cooperation by which features of the work developed in the English-speaking

world, have been gradually appropriated by the Associations in continental Europe.

Germany. The first of these Youths' Societies (Jünglings Vereine) was formed at Basle in German Switzerland in 1825 by a pastor, who became its president. Nine years later, upon the Basle model, Pastor Mallet, founded in Bremen the first Youths' Society in Germany. A Bremen member carried the suggestion to L. F. Klein, a layman of Barmen, who organized a similar society in that city in 1836, and in 1838 another was formed in Elberfeld.

The London Association operated among young men engaged in trade, and was wholly a laymen's organization. But in Germany it was among young men of the artisan class that the Jünglings Vereine were formed, each within the state church, and operated under the leadership of a pastor.

In 1848 the Rhenish-Westphalian Bund of Jünglings Vereine was formed with headquarters at Elberfeld. Pastor Dürselen was president or superintendent. In 1855, one hundred and thirty Associations had joined with 6,000 members. Frequently these artisans were travelers from place to place. They had need of temporary homes, and Christian hostels (Herberger zur Heimath) each with a house-father (Hausfader) began to be built and equipped early in the history of these organizations.

Pastor Dürselen at the World's Conference in 1855 stated that these Vereine are "Christian

refuges for young men, and places of religious instruction. Conversion is the grand aim, but is not made the condition of admission. All who will conform to our rules are admitted. A weekly Bible class, singing classes one evening each week for instruction, lectures, promenades, fêtes, social meetings, are the features of the program of the organization."

Switzerland and France. Of the fifty-three Associations, with seven hundred members, reported for Switzerland at the first World's Conference, nearly thirty, with three hundred and fifty members, were in German Switzerland.

In French Switzerland, at Geneva, as early as 1836, a band of young men were thus associated, and in 1847 corresponded with similar societies in Rheims, France, and in Amsterdam, Holland. This effort in 1851 brought Geneva in touch with Paris and London. In 1850, George Williams, while in Paris on a business errand, had influenced a pastor of that city—Reverend J. Paul Cook—to begin a work among young men in Paris, which led to the organization of the Paris Association on March 19, 1852. Mr. Williams continued a principal supporter of this Association until the close of his life.

Encouraged from Paris and London, the young men of Geneva organized on the same plan, December 1, 1852, with thirty members. Merle D'Aubigne was an influential friend and helper in effecting this

organization. It became a radiating center in promoting the organization of small unions in Switzerland and France, and by correspondence it came in touch, as early as 1853, with Associations in the United States.

Holland. In Amsterdam, of two societies formed in 1847–8, one in 1851, became a Young Men's Christian Association on the English plan, and the other in 1852, composed of young men of the artisan class, followed the German plan. In 1853, seven of the Associations then in Holland, formed a Dutch Alliance of Associations on an evangelical basis of loyalty to the Word of God and to Jesus Christ "as God manifest in the flesh." This Alliance was represented in the first World's Conference.

5. Beginnings in North America, 1851–1855

As in Europe, so in North America, societies of young men with objects kindred to those of the London Association but under a different name, were in successful operation long before 1844. But the Young Men's Christian Associations as they now exist in North America, trace their origin directly to the London Association.

The splendid rooms of the London Association opened in 1848, attracted the attention and admiration of young men from Montreal, Boston, New York and other cities of North America. What impressed them was the combination of effective

religious appeal, with a humanitarian social-service emphasis upon a better environment for the tempted young man. On their return, the appeal they made for a similar work of Christian fellowship and hospitality, met speedy and almost simultaneous response in Montreal and Boston.

It was in these two cities, quite independently of one another, that the first two organizations in North America, bearing the Association name, were formed, one in Montreal on November 25, 1851, the other in Boston on December 29, 1851.

The organization of the Boston Society is of special historic significance, because its constitution proved to be the model followed by the great majority of Associations in both Canada and the United States. Acting upon knowledge of the London Association, and under the leadership of a strong Christian worker, Captain Thomas V. Sullivan, thirty-two young men, representing twenty congregations in Boston, met on December 15, 1851, in the Central Church, to consider the formation of a society similar to the London Association. A committee was appointed, of which their leader, Captain Sullivan, was a member, to report to a subsequent meeting, which was held on December 22, and which considered the proposed constitution. The name and most of the other features of the London Association were accepted, including the statement of the object as "the improvement of the spiritual and mental condition of young men."

But from the fundamental rule of the London membership, a radical departure was made. To require of each active, voting member, any test or creed beyond what an evangelical church had already required of him, seemed undesirable. There was earnest and inconclusive discussion as to whether only members of evangelical churches, such as Baptists, Congregationalists, Methodists and Episcopalians, should be admitted to active, voting membership, or whether these and the non-evangelicals, such as Unitarians and Universalists, should also be entitled to such membership. But there was no doubt as to the sufficiency of church membership as a test of active, voting membership.

Evangelical Church Test

A decision in favor of the evangelical churches was the more doubtful in Boston, owing to the fact that the non-evangelicals were then, as they continue to be, very much more numerous and influential in that city, than in any other section of the continent. Decision was deferred that night, and a committee of four was appointed to take counsel with their pastors, and to report at a later meeting. Among the clergy consulted were, Dr. Lyman Beecher (Congregationalist), Dr. Sharp (Baptist), Bishop Eastburn of the Protestant Episcopal Church and the Bishop of the Methodist Church. As a result of this historic consultation between laity and clergy, there was framed what has since

been known as the "Evangelical Church Test of Active Membership." This fundamental feature of the constitution was unanimously adopted by the adjourned meeting, and the organization was effected in the "Old South Church," December 29, 1851. It was an organization to be, as it has continued to be, under the control and leadership of evangelical church laymen, who were also in close loyal sympathy and consultation with their clergy —a consultation often resorted to, especially at crises, in the later history and development of the work.

This historic test is thus defined in the article on membership of the Boston constitution, as adopted at the meeting previously mentioned:

"Section 1. Active members. Any young man who is a member in regular standing of an evangelical church, may become an active member of this Association by the payment of $—— annually. Active members only have the right to vote and to be eligible to office.

"Section 2. Associate members. Any young man of good moral character may become a member of this Association by the payment of $—— annually, and shall be entitled to all the privileges of the Association, eligibility to office and the right to vote excepted."

This provision opened a door to membership for young men not connected with the churches—the very class that these young men of the churches were organizing to attract and benefit, and ever since, wherever the Associations on this continent have grown in strength and efficiency, so many

thousands of these associate members have been received, that they constitute, wherever the Association is in its best estate, a majority of the total membership. In 1912, out of a total North American membership of 566,000, active members number 230,000.

On the other hand this active, voting membership clause demands a churchly qualification—membership in an evangelical church. The word "evangelical" supplies a second qualification, for it is a term which characterizes the churches designated by it. Of these two qualifications, the ecclesiastical is fundamental, primary and practical, so far as the Associations are concerned. The founders of the Boston Association first agreed that voting members must be church members. Then they decided that they should be members of evangelical churches. To the church to which he belongs, each active member looks for that definition of the evangelical faith to which he subscribes. The membership test of this Association was adopted by a majority of the Associations formed in North America in the years which immediately followed, but not until eighteen years had passed away, and many hundred Associations had been formed, was any attempt made by the Associations to define the word "evangelical." It should be noted that a wider meaning has always been attached to the word on the American continent than elsewhere. In Europe it commonly designates a section or

school of thought and opinion within the established church, but in North America, the word "trinitarian" practically signifies what is meant in this test by the term "evangelical." But before and after the attempt to define the word, it was clearly understood in its trinitarian meaning to designate the great majority of churches and church membership in North America.

From this large majority of churchly people, the discrimination made by the Associations has commanded, for over half a century, sympathy and supporting approval. It also designated the largest group of church members, which it was then practicable to unite in the work of personal evangelism, which is the supreme religious object of the Association.

By intimate connection with these churches, the Association became an interdenominational organization, and happily avoided being classified with undenominational societies, outside of vital union with the churches. *It was outside only of the divisions separating these churches.* It was loyally within their membership and fellowship.

By adopting this churchly test, the Associations also avoided the reproach of formulating a personal creed or test of their own, which would have given the misleading impression that they were forming another denomination of Christians, if not of churches. Even when later the Associations in convention assembled defined the word "evangeli-

cal," they defined it as applied to the church, not to the individual or candidate. It was to the church to which he belonged, that the active member looked for the definition of his qualification to become such a voting member. At the same time the Association retained for itself a freedom and independence in the management and methods of its work.

This departure from the membership test prevailing in Great Britain and in other countries, is worthy of emphasis as one of those peculiar features of the North American Associations which have promoted their growth and efficiency.

It is difficult to exaggerate the importance of this recognition of church membership, for it was the beginning of a growing allegiance by the Associations to the churches, accompanied by a growing cooperation with them. This growing allegiance and cooperation characterized in turn all departments of the diversified work of the North American Associations.

But the unusual, attractive features of the London Association, which had challenged attention and imitation from the young men of North America, were the reading and social room, the library and lectures. These were eagerly provided in Boston, where attractive rooms were rented and equipped.

To the religious work was given the first emphasis, by prayer meeting and Bible class, for the active members who were promoting and pushing the

work as leaders were young men who, equally with their fellow workers in London, "gave decided evidence of conversion to God" by their primary solicitude for the religious welfare of young men.

It was this primary religious solicitude felt by the leaders on both sides of the Atlantic, which then and ever since has been the vital bond of fellowship and union between them. It is a solicitude born of such vital union with Jesus Christ as God and Saviour, as makes men His consistent followers in their teaching and their life. It has continued the vital bond of fellowship, uniting all genuinely active members of the brotherhood in all lands. It was the uniting bond between the Boston and Montreal Associations, and between them and all other North American Associations, some of which, like that of Montreal, did not at first adopt the church test of active membership.

The Boston Association started out with a vigorous committee organization. Their rooms, for the first year in a fourth story, were well equipped, and a membership of over 1,200 was secured. For the second year better located rooms and a larger membership were secured in the new Tremont Temple.

Extension Beyond Boston

A strong, aggressive feature was the work of the publication committee, in distributing ten thousand copies of the constitution, one copy being sent to

every pastor in New England. As a speedy result, Associations on the Boston plan were formed early in 1852 in Worcester, Springfield and Buffalo. On June 30th of that year, by direct suggestion from London through George H. Petrie, a citizen of New York, seconded by the circulation of some copies of the Boston constitution, the New York Association was organized, with a constitution defining the object as "The spiritual, mental and social welfare of young men." On the day previous, June 29, the Washington Association was formed. The Rector of Trinity Episcopal Church in that city, Reverend Clement M. Butler, having received a copy of the Boston constitution, placed it in the hands of W. Chauncy Langdon, one of the young men of his church. An organization resulted and Langdon was chosen corresponding secretary. Later in this year, Associations were formed in New London, Detroit, Concord and New Orleans, and during 1853, in Baltimore, Alexandria, Chicago, Peoria, Louisville, San Francisco, Providence, Brooklyn, Lexington, Ky., Quincy, Ill., and Portland, Me.

Meanwhile, the young men of Toronto, by suggestion from Montreal, had organized in that city, and at the close of 1854 there were thirty-six Associations in the United States and Canada.

Questions for Chapter I

1. To how early a date can young men's religious societies be traced in (1) England? (2) Scotland? (3) Switzerland? (4) America?

2. Describe briefly the early life of George Williams.

3. In the original London constitution, what was given as the purpose of the Association, and what were the requirements for membership?

4. State a radical difference between the plan of organization of the English Associations and those of Germany (the Junglings Vereine), and most other Continental countries.

5. Why does a peculiar historic significance attach to the Boston movement?

6. Give in a few words the story of the adoption of the evangelical membership test by the Boston Association.

7. How is the Association an interdenominational rather than an undenominational society?

8. What is the most vital bond of fellowship in the world brotherhood?

9. When and through what influences were the Associations formed in New York and Washington?

CHAPTER II

THE FIRST TWO INTERNATIONAL MEETINGS

Foreign correspondence and visits—Wm. Chauncy Langdon—Buffalo Convention—Mr. Neff's story—Confederation formed—The Executive Committee—Early Associations—First World's Conference—Paris Basis

1. The First International Meeting, 1854

The Work of Preparation

The decade following the founding of the Association in London has been very briefly reviewed. Before the close of this period there was a beginning of effort toward international intercourse and cooperation.

The correspondence between 1852 and 1854 of the Association in Geneva, Switzerland, with Associations in London, Paris, Amsterdam and other parts of Europe, was extensive enough to call for the use of the printed circular in promoting it. In April and May of 1853 this correspondence reached the Washington Association, and called forth quick response from the corresponding secretary, Mr. Langdon. Soon after, Rev. Clement M. Butler, the clergyman in response to whose suggestion the Washington Association was organized, set out upon a European tour, and received a cordial welcome from the British Associations. In the following

year a leader in the New York City Association, Richard C. McCormick, after visiting some of the American Associations, crossed the Atlantic, and received brotherly welcome from Associations throughout the United Kingdom, as well as in Paris, Geneva, Turin and several cities of Germany.

The first international organization, however, was formed by the Associations in North America —the younger group. Very early their leaders began helpful intercourse with one another. It was through correspondence by and with the Boston Association, that a uniformity of constitution, and of relation to the churches was promoted. As a result of such intercourse, the Montreal Association in 1854 adopted the evangelical church test of active membership.

Another result of this intercourse was the impression received by Mr. Langdon, concerning the value and importance of an "alliance of the North American Associations." His conception of this alliance he defined as "a union of independent, equal, but cooperating societies."

He corresponded with the stronger City Associations, but received no sympathy from their leaders when he earnestly urged them to promote such an alliance. He was content to go forward, however, without sympathy from Boston, New York, Brooklyn and Baltimore, in which Associations were then enrolled more than half of the membership in North America. Among the objections which prevailed,

was a belief that conventions and a general organization would draw off attention from local work; foster a centralizing spirit; check the independent action and growth of local Associations; involve financial expenditure unauthorized by the main object of the society, and tend to produce unpleasant scenes and ruptures on the subject of negro slavery—then a topic of heated discussion, reaching all communities and households with its agitation. The early and successful federation of the Association brotherhood, therefore, owes its origin to sympathy and cooperation from the smaller Associations.

The Call and the Response

Under Langdon's leadership, the Washington Association, early in 1854, received from eighteen cities replies favorable to the calling of a convention. The Buffalo Association offered to entertain the delegates, and joined the Washington friends in issuing the call for the first International Convention of Young Men's Christian Associations ever held. For Washington and other favoring Associations, the call was signed by Langdon. For the Buffalo Association as host, it was signed by an older young man, Oscar Cobb, who, fifty years later, and after his younger Washington comrade had passed away, was spared to sign, at the age of eighty-three, another call from Buffalo inviting the Convention of 1904.

In response to this call to "form an American

Young Men's Christian Association Alliance," thirty-seven young men, delegates from nineteen Associations, met in Buffalo, June 7, 1854. The seventeen cities represented, besides Buffalo and Washington, were Toronto, Boston, Worcester, Springfield, Mass., Portsmouth, N. H., Portland, Me., San Francisco, New Orleans, Louisville, Lexington, Ky., Cincinnati, Cleveland, Chicago, Peoria and Quincy, Ill., St. Louis and Pittsburgh. Few of these Associations have since maintained an uninterrupted existence; at the 1904 Convention only six reported that their present organization existed in 1854. Of the thirty-seven delegates, seven besides Mr. Cobb survived, and four of these were present at the Buffalo Convention in May 1904—Oscar Cobb of Buffalo; Professor W. J. Rhees of Washington; Rev. Samuel T. Lowry, D. D., of Philadelphia; J. L. Eldridge of Topeka.

The Confederation Formed

The lively interest and enthusiasm ever since characteristic of Association conventions, were happily realized in this first meeting. Any fear concerning agitation of the slavery question was removed at the outset by the election, as president, of George W. Helme of New Orleans, and later by a refusal to take action upon the subject as irrelevant.

The most stirring question before the Convention naturally related to what the call had proposed:

"the formation of an American Young Men's Christian Association Alliance." Delayed on his way to Buffalo, Mr. Langdon did not reach there until the second day of the meeting. On the first day, owing to his absence, a proposition prevailed which provided only for the call of a second convention. This action was deemed inadequate by the friends of federation who had called the meeting. An adjournment without forming the desired alliance was, however, happily prevented by a reconsideration. This was accomplished through the vigorous exertions of the Cincinnati delegation.

The Story of William H. Neff

A member of this delegation, William H. Neff, gives the following graphic account of this historic incident:

"We received a communication from Wm. Chauncy Langdon of the Washington Association, informing us that a convention of Associations would be held in Buffalo, to consider closer union among the Associations, especially through an annual convention, and perhaps some kind of confederation for mutual support and sympathy. He asked me to appoint delegates to represent us if we entertained the idea favorably. We were pleased with the suggestion, and three delegates were appointed.

"We were kindly received in Buffalo, found over

thirty delegates in attendance, and made George W. Helme of New Orleans, who had come the greatest distance, president. That afternoon while I was absent in a committee meeting, the business committee reported unfavorably on the subject of a confederation, and the report was adopted. Nothing remained but to accept the minutes and say good-by to each other, and this was to be done the next morning.

"To say that the Cincinnati delegation was disappointed would be a very mild expression. What was to be done? The first thing was to get the decision of the Convention reconsidered. Who would move the reconsideration? The matter of the confederation had been assigned to me in our delegation, but I had not voted for the report, or even been present when the vote was taken. Would the president entertain a motion to reconsider from a member who had not been present? Mr. Helme said that as I had been absent on work for the Convention, and from no fault of my own, he would entertain the motion if made promptly before the minutes were approved. Then we went to work. Lowry and Marshall buttonholed the delegates. I began work on the resolutions. That night I spent in prayer and preparation. When the resolutions and the addresses to support them were ready, the gray dawn of the morning was appearing in the east. A short rest, a hurried breakfast, and we were ready for the battle. Langdon, who had been

delayed, had arrived early in the morning of this second day. He approved heartily of the resolutions and promised to second them.

"As soon as the Convention was called to order I moved the reconsideration. It was not debatable, but curiosity, love of fair play, and the labors of Lowry and Marshall gave us a majority. Then I introduced my resolutions as an amendment to the report of the business committee, and advocated their adoption. Langdon supported me. The report, with the resolutions attached, was recommitted to the committee, and Langdon and myself were added in place of two members who had left the city. As soon as we entered the committee room, I proposed that we should recommend nothing on which we were not unanimous. In two hours we had agreed to recommend a confederation, an annual convention, and a central committee of correspondence. The Convention adopted our report with but one dissenting vote, and then on motion of that delegate, the action was made unanimous."

The Value and Spirit of the Convention

Thus a Confederation of "independent, equal but cooperating Associations," was formed, subject to a ratification of this action by two-thirds of the Associations. Any authority over the local organization was explicitly guarded against. The equality of the individual Associations also was guaranteed. Each one, however large or small its mem-

bership or delegation, was entitled to but one vote in the convention. This last peculiar feature of the Confederation died with it in 1863. The proposal to make the evangelical church test of membership, already adopted by the great majority, binding upon all Associations entitled to enter the Confederation, was rejected as an interference with the independence of the local Association. But the following and later conventions voted to strongly *recommend* Associations to classify as active members, none but those who are in communion with evangelical churches.

What chiefly impressed the delegates, was the reports made concerning the work of the various societies represented. This gave to each a knowledge of the work all were doing—a knowledge full of lively suggestion and exciting useful discussion. Both reports and discussion revealed above all else to the delegates the unity of their faith in Christ, their loyalty to His Church, and their unanimous central purpose to bring young men and all others whom they could influence, into His Kingdom. Congenial personal intercourse also began the formation of life-long friendships. Deep spiritual feeling characterized the farewell meeting, and established conviction of the great value of this federation and of what might grow out of it.

The Committee: Its Location, Work and Secretary

A second agency of federation was created by the convention to act between its meetings. This consisted of the Executive or Central Committee, composed of five members resident in Washington and five in as many other cities, each of the second five to represent and care for a specified district or section of the continent.

The Committee was instructed to canvass for and complete the organization of the Confederation. Of the beginning of this effort Mr. Neff writes:

"The Confederation was to go into operation when two-thirds (twenty-two) of the Associations in the United States and the British Provinces ratified the action at Buffalo. There was then a race to see which would first ratify. A meeting of our Association was called for the evening after our return, and the Buffalo action was unanimously approved. Cincinnati was thus the first to ratify." Washington and some ten Associations speedily followed. But it was only after seven months of wise effort by Secretary Langdon in correspondence, consultation and visitation, that ratification by the desired twenty-two Associations, including that of New York City, was happily secured.

The Central Committee was also instructed to call the next convention, correspond with American and foreign Associations, form new Associations,

and recommend new measures to existing Associations. But in the first year of its existence, it was carefully defined as "not a governing function or agency authorized to assume any control, but rather a creature of the confederated Associations for certain definite and limited purposes."

The Committee upon its appointment chose Mr. Langdon as its executive officer. It is interesting to note that this executive officer of the first federation committee was also the first to bear the name of "general secretary," though he did so as a volunteer worker and not as an employed officer. The call to the first convention he had signed as corresponding secretary of the Washington Association. But it is as "general secretary" of the Central Committee of the Confederation, that he signs his name to the call for the second convention, in 1855.

For when the Committee met for organization in Washington, in view of the fact that the Washington Association had both a corresponding and recording secretary, the term "general secretary" was employed to designate the executive officer of the Central Committee of the Confederation. This title was used only, and by Mr. Langdon, during the single year (1854–5) in which he held the office, it was not adopted by his immediate successors in that office.

Constituency of the Convention: Early Associations

Those early Associations thus confederated were composed wholly of laymen as volunteers. The place of the trained, employed officer or general secretary was not yet filled. No Association building had been, or for more than ten years was to be, secured. "The Boston Association" writes Mr. Langdon, "is the first, the largest and the most prosperous in the United States." It reported in 1854 a membership of 2,500, fine rooms in Tremont Temple, and large meetings of young men. Its committee on visitation of the sick numbered 150. It had formed plans to engage in the work of home missions and mission Sunday-schools, after the example of the London society. Later, on Boston Common, it held large "outdoor services" —evangelistic meetings for all classes—occupying a mammoth tent for the purpose.

To the Convention of 1854 the Cincinnati Association reported seventy active members, beside honorary and associate; "rooms handsomely furnished, open every evening. The library contains 400 volumes of select works, and the reading room forty papers and magazines." The Association was conducting seven Sunday-schools, attended by five hundred children. A strong emphasis was placed upon the self-improvement of active members.

Toronto reported 120 members, weekly meetings and tract distribution.

The reports of this work so impressed Mr. Langdon, that on the floor of the Convention he eulogized Toronto and Cincinnati as the two Associations most worthy of imitation.

New Orleans reported a ministry to sufferers from the plague of yellow fever, so courageous, wide and effective, that it had commended the Association to strong, popular favor.

The discussions, reports and intercourse of the Convention, had given the delegates more definite and accurate knowledge of the methods and achievements of the Associations, and they carried away with them enthusiasm and impulse regarding the work among young men, and in other lines to which they were committed.

2. The First Intercontinental World's Conference, 1855

Preliminary Correspondence and Call to Paris

Mention has already been made of the movement toward intercourse, cooperation and alliance among the Associations in both Europe and America. Among the British, Swiss, German and Dutch Associations such alliances or Bunds had been formed. In North America this alliance had taken the form of an International Convention, and Confederation of Associations.

Meanwhile, leaders of these movements on both continents were getting into touch with one another,

and a yet broader alliance extending over both continents began to emerge. The parent Association in London was a focus for visitors, and a radiating center for correspondence. The noble Christian philanthropist and statesman, the Earl of Shaftsbury, had become honorary president in 1851, and in that year the first World's Exposition had attracted an unusual multitude of visitors from foreign lands. The Association, led in its work by its distinguished president, and George Hitchcock, George Williams, Secretary Shipton, Prof. T. H. Gladstone and others, improved the rare opportunities of intercourse and fellowship afforded it.

Geneva was also in correspondence with Paris, Amsterdam and other cities of the Continent, as well as with London and Washington. The American leaders in the person of Richard C. McCormick and others, had become known by visitation in Great Britain and on the Continent, and Langdon—already accomplishing international fellowship in North America—was in correspondence with London, Geneva and Paris, and was suggesting a conference of world dimension. As early as January 1854, he gives in an elaborate report the results of his correspondence with the world brotherhood. In this report we find full account of Associations in Great Britain, Germany, Switzerland, France, Holland, Italy, Canada and the United States. When this report was published in May 1854, from these eight countries account had been received by

Mr. Langdon of 243 Associations, and mention is made of societies in Constantinople, Beirut and Algiers. The proposal of a call for a conference in Paris of delegates from all Young Men's Christian Associations, is also referred to in this early report. Later, he welcomed from Geneva, London, and Paris a proposal to hold at Paris a "General Conference of the Associations of Europe and America," in the year (1855) following the Buffalo Convention.

In Paris in that year was to be held the second World's Industrial Exposition, the successor of the first at London in 1851. The Evangelical Alliance also was to hold an important meeting there August 23–30. Under the wise leadership of its president, Pastor J. Paul Cook, the Paris Association invited the Conference to meet August 19-24. The two organizations were substantially on the same evangelical basis, and many delegates were thus able to serve at both. As a matter of fact, thirty-seven of the Association delegates were also delegates to the Evangelical Alliance meeting.

The Conference Proceedings

The first two days of the Conference were wisely given up to hearing reports. Thus they discovered what the pages of this story have already revealed, as to the oneness in faith and purpose of the young men of the nations on both sides of the Atlantic who were engaged in this work. The ninety-seven Association delegates represented eight differ-

ent countries—France, Great Britain, Germany, Switzerland, Holland, Belgium, United States and Canada. From leading Associations came prominent men; Pastor Cook, who spoke the three languages of the delegates, was chosen president. Williams, Shipton, Tarlton and Gladstone, came from Great Britain; Pastor Dürselen and R. P. Klein from Germany; Perrot and Barde from Geneva, Pastor Cuenod from Lausanne; Abel Stevens of New York, George H. Stuart of Philadelphia, and Aaron Carter of Newark, from North America, were among the delegates.

After listening for two days to reports, the following World Association situation was revealed to the delegates:

	Associations	Members
Germany,	130	6,000
Switzerland,	54	700
France,	49	700
Holland,	10	400
Belgium and Italy,	3	60
Total for Continent,	246	7,860
British Isles,	47	8,500
United States and Canada,	36	14,000
	329	30,360

Langdon was not able to attend the Conference, but his plan of correspondence, providing a center of information for every national group, was presented by Pastor Cuenod of Switzerland, and was heartily adopted on the third evening.

In these three days the delegates had come into intelligent sympathy with one another, based upon an understanding of one another's work, and upon the discovery of their unity in the supreme aim actuating all alike. To express this if possible in the tangible form of a basis for fellowship, intercourse and mutual help, was the desire of all.

Alliance and Basis Framed and Adopted

This was accomplished on the fourth day. The American delegate who began this attempt was Abel Stevens. His proposal included the scheme of correspondence suggested by Langdon, already adopted by the Conference, and an evangelical church test of membership which, however, was modified by an important suggestion from a delegate from Strassburg. The Conference then unanimously adopted the following, known ever since as "The Paris Basis" or "The Basis of 1855."

"Alliance of Young Men's Christian Associations"

"The delegates of various Young Men's Christian Associations of Europe and America, assembled in conference at Paris the 22nd of August 1855, feeling that they are one in principle and in operation, recommend to their respective societies to recognize with them the unity existing among their Associations, and whilst preserving a complete independence as to their particular organization and their modes of action, to form a confederation on the following fundamental principle, such principle to be regarded as the basis of admission of other societies in the future.

"The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour

according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men." (Appendix A.)

"This fundamental principle being admitted, the Conference further proposes:

"First: That any difference of opinion on other subjects, however important in themselves, but not embraced by the specific designs of the Association, shall not interfere with the harmonious relation of the confederated societies.

"Second: That a traveling certificate of membership be designed, by which members of the confederated societies shall be entitled to the privileges of any other society belonging to this confederation, and to the personal attention of all the members.

"Third: That the system of correspondence adopted by this conference shall apply to the societies of this confederation."

The World's Conference of 1855 closes the first chapter in the history of the Associations. Eleven years had passed since the founding of the London Association June 6, 1844. During this time Associations of Christian young men in Great Britain, United States and Canada, coming almost exclusively from the commercial classes in the cities; young men of Germany chiefly of the artisan class, and not wholly from the city; young men of Switzerland, France, Belgium and Holland, from both these classes of young men—all moved by the impulse of a common faith as disciples of Jesus Christ, in their doctrine and in their life, and in fellowship with Him, had been discovered to one another as men and brethren, banded together to lead other young men into faith in Jesus Christ. They were

trying to do this work by a Christian hospitality, which included a ministry of personal and social service through the reading room, library, Bible class, social parlor, prayer meeting, also the restaurant and dormitory, and other efforts and agencies seeking the spiritual, mental and social welfare of young men.

These young men had come together in international conference on both sides of the Atlantic, in the persons of their leaders, and from this contact had received impulse and vision to plan and undertake a larger work, with the vigor of youth, and with the enthusiasm of faith and fellowship in Jesus Christ as their God and Saviour.

Questions for Chapter II

1. Where and when was held the first delegated gathering of the North American Associations?
2. Why did the leading city Associations oppose a general "Alliance"?
3. Give in brief the story of the Buffalo meeting in its bearing on the formation of the Alliance.
4. How long after the Buffalo meeting before the action of that body was ratified, making the Confederation a fact?
5. What three important gatherings were held in Paris during the summer of 1855?
6. What was the most important action of the Paris World's Conference?

CHAPTER III

THE WORLD STORY OUTSIDE NORTH AMERICA, 1855–1912

World's Conferences, 1855 to 1878—W. Edwyn Shipton—Résumé of Association work in Europe—In Australasia—In South Africa—In Asia.

1. World's Conferences, 1855–1878

At the Conference of 1855 in Paris the system of general correspondence suggested by Mr. Langdon had been adopted, and W. Edwyn Shipton of London was entrusted with its guidance. This appointment gave him the opportunity to serve the Conference as its leader. His character and abilities pre-eminently fitted him to improve this opportunity, and he readily gathered about him a nucleus of friends and counselors, chosen from Association leaders in different countries, including Pastor Cook of Paris, Max Perrot of Geneva, Van Costerwijk Bruyn of Amsterdam, Bailey Tawse of Scotland, Pastor Dürselen and later Pastor Krummacher and Christian Klug of Germany; also Cephas Brainerd, Robert R. McBurney and Richard C. Morse of America. Without formal appointment or election by the Conference, these men corresponded with one another, and under Mr. Shipton's able leadership arranged for the seven World Conferences, Geneva 1858; London 1862; Elberfeld

1865; Paris 1867; Amsterdam 1872; Hamburg 1875; Geneva 1878. The longer interval between 1867 and 1872 was due to the Franco-Prussian War—the only convulsion which has interfered with the regular succession of the conferences.

During this period the work of the Associations in Europe prospered along the lines of activity reported at Paris, and was gradually extended to other countries in and beyond Europe.

The World's Conferences were attended steadily by delegates from the seven countries which sent representatives to the first Conference. But during the twenty-three years until 1878 none were permanently added. Italy and Australia were represented in 1858, but did not continue to send delegates.

The conference itself had no executive agency, instructed to carry on a definite work growing from conference to conference. No basis of representation, regulating the number of delegates to which each country was entitled, was adopted until the Conference of 1881. It continued a fête where good fellowship was enjoyed, and the inspiration of a common faith and a common work was greatly blessed to all who attended. The vital bond of union and international fellowship between the Associations grew stronger with the years, and with the succession of the conferences.

2. Résumé by Countries to 1912

In *Great Britain*, under the leadership of George Williams and the London committee, the Associations multiplied, until in 1912 they numbered throughout the United Kingdom 1,225, with 150,000 members and 129 employed officers, and owned 214 buildings valued at $6,800,000.

In *Germany*, similar growth of the Jünglings Vereine was realized. In 1883 at Berlin the Christlicher Verein Junger Männer, formed under suggestion from North America, and a National Committee organized the same year, gave fresh impulse to the German Associations, and in 1912 there were in Germany 2,290 Associations (one-third in country places and two-thirds in cities and towns) with 128,000 members and 197 employed officers; 142 buildings were owned, valued at $2,400,000.

The National Swiss Alliance, formed in 1896, enrolled in 1908, 502 Associations (349 in German and 153 in French Switzerland) with 9,550 members. Most of these are in small towns and country neighborhoods, but in the principal cities are to be found the building, the employed executive officer and the fourfold work.

In *Sweden*, Association work began as early as 1852. In 1877 a National Federation was formed which was represented in the World's Conference of 1878. In 1912 the Associations numbered 113 (37 in cities and towns and 69 in the country) with

over 10,000 members and 13 buildings valued at $596,000. Of the National Committee, Prince Oscar Bernadotte is chairman, and Dr. Karl Fries honorary secretary.

In *Norway*, beginning in 1868, the Associations in 1912 numbered 527 with 17,093 members, owning 93 buildings valued at $344,000. One-sixth of the societies are in cities and towns and the rest in rural neighborhoods.

In *Denmark*, beginning in Copenhagen in 1879, the Associations held their first National Conference in 1885, and in 1912 numbered 325 with 13,400 members, one-fifth being in cities; 21 owned buildings valued at $540,000.

In *Finland*, beginning in 1889, the Associations in 1912 numbered 136 with 3,875 members.

In *France*, the growth of the Associations after 1855 was fluctuating. The National Committee continued at Nismes until 1881. Since then it has been located at Paris. The years 1887 and 1893 were signalized by new departures, account of which is given elsewhere. In 1912 there were in France 151 Associations with 6,000 members, 77 being located in cities; 17 owned buildings valued at $300,000.

In *Belgium*, there was a beginning of Association work in 1853. In 1859 the first National Conference was held. In 1912 there were 34 Associations with 1,404 members, one-third in cities.

In *Italy*, the life of the Associations, beginning

in 1850 and 1853 has been very fluctuating. To the National Alliance in 1912, 28 Associations reported a membership of 900. Four buildings were owned valued at $50,000.

In *Spain*, the Association work has been carried on under various names since 1871. In 1912, 6 Associations were reported with 115 members.

In *Portugal*, in 1912 there were 19 Associations with 765 members, and one building worth $40,000.

In *Russia*, German Lutheran Associations have existed since 1868, and in 1912 numbered 13 with 2,012 members, and two buildings valued at $112,000. Two Associations of Russian young men not attached to the World's Alliance, and bearing the name of "Mayak" (The Light House) have been in operation at St. Petersburg since 1899, and at Moscow since 1910, owing to the initiative and cooperation of James Stokes of New York, and directed by Franklin Gaylord, a general secretary from America, with several American associates.

In *Australasia*, at Sydney, New South Wales, in 1853, and at Auckland in New Zealand in 1855, Associations were formed by members from the London Association. In 1912 there were nineteen Associations in cities, and four in country places, with 10,500 members. Thirteen owned buildings worth $824,000.

In *South Africa* at Cape Town, in 1865, a beginning was made, and in 1912 South Africa had eight

Associations with 9,077 members. Four owned buildings worth $510,000.

During recent years in both Australasia and South Africa, by the visits and work of secretaries from North America, a stronger development of the Associations has been promoted. Better trained secretaries, and buildings of the modern type have been secured.

In *Asia*, there were feeble beginnings of Association work in India and Syria and other countries, but the present vigorous Associations owe their development to the recent foreign work of the North American Associations, account of which is given in another chapter.

In *India, Ceylon and Burmah* there were in 1912, 158 Associations, with 11,430 members, 61 salaried secretaries, and 23 buildings worth $576,000.

In *China and Korea* there were in 1912, 102 Associations with 10,400 members, 122 salaried secretaries and three buildings worth $258,000.

In *Japan* in 1912 there were 72 Associations with 7,614 members, 15 salaried secretaries and 23 buildings worth $300,000.

In *Asia Minor, Syria and Palestine* in 1912 there were 28 Associations with 1,049 members, and in *Persia* one Association with 25 members.

Questions for Chapter III

1. Who was the accepted leader of the World's Conference in the early years?

INTERNATIONAL CHRISTIAN
GRADUATE UNIVERSITY

2. What chief purpose did the Conference serve during these first years?

3. In which European countries did the Associations at first make most substantial progress?

4. In what countries other than those of Europe and America have the Associations made a beginning?

5. Name some of the men who were Association leaders in the different countries.

CHAPTER IV

THE NORTH AMERICAN STORY, 1855–1865

Before the Civil War—Troy Convention and Langdon's withdrawal—Central Committee—Association methods—United States Christian Commission—Some results of the period—Indefinite objective—Training of laymen—Success as an interdenominational work.

Very early in their history the North American Associations federated to promote their work, and, by a mutual and reciprocal growth of the local and the federation organizations, these Associations have realized their remarkable growth in numbers, and in the efficiency of their work.

1. Before the Civil War, 1855–1861

The period before the Civil War of 1861–5 was a time of testing and experiment. Six International Conventions followed annually the first one of 1854. More than 200 Associations were organized. The second Convention (1855) was held in Cincinnati, with about sixty delegates, and Langdon was chosen president. Captain (afterwards General) W. Hatt Noble, of the Royal Engineers, was chairman of the Montreal delegation, and Montreal was chosen for the meeting of 1856. The Central Committee was located at Cincinnati during the interim, with H. Thane Miller as chairman. This was a memorable year in the history of the Associations. Many new organizations were established

through the exertions of the Central Committee, and a paper was published, edited by Samuel Lowry of Cincinnati. The transfer of the Central Committee from Washington was due to the determination of Mr. Langdon "to withdraw from further official work."

To the Convention of 1856 at Montreal, New York, Philadelphia, Boston and Brooklyn, sent representatives, though all did not become full members of the Confederation. Three hundred delegates were in attendance. Among the vice-presidents were George H. Stuart of Philadelphia, and R. C. McCormick of New York, afterward Governor of the territory of Arizona.

To this Convention was heartily welcomed the first visitor to the North American brotherhood from the parent Association in London, in the person of one of its strongest leaders, Professor Thomas H. Gladstone. He had spent five months in visitation among the Associations, and made a carefully prepared address to the Convention concerning the work.

The Paris Basis was reported to this Convention. It was heartily and unanimously adopted as a basis of world fellowship. But as a substitute for the evangelical church test of active membership in the local Association, it lacked the recognition and acceptance of church membership, which was considered indispensable, and its use, therefore, by the

Associations in North America was simply as a basis of world fellowship.

Of the following Convention at Richmond in 1857, one of the leading delegates, Samuel Lowry, writes: "It was a meeting second in importance only to the first at Buffalo. The brethren who welcomed that Convention formed as fine a body of Christian young men as I have ever met, and their constant and faithful support of the general work during the Confederation Period was invaluable."

The first six months of 1857 Mr. Langdon spent in a tour of the European Associations, receiving hearty welcome in Great Britain, France, Holland, Germany and Switzerland. To his presentation of the methods and advantages of federation, he traced the origin and call of the first conference of British Young Men's Christian Associations, held at Leeds in September, 1858, resulting in a general union of the British Associations in July, 1859.

2. Conception of Association Work, Conventions of 1858 and 1859

Work for young men during this period was an emphasized part of Association effort, but neither local nor federation sentiment was yet favorable to concentration upon work for young men exclusively. The Association activities reported to the Convention of 1854 were twofold; First: reading and social rooms, library, literary society, lyceum or lecture course, prayer meeting and Bible class—all activi-

ties on behalf of young men. Second: approval was given by this and succeeding conventions to union Sunday-schools, mission work, tract distribution, general evangelistic, tent and other outdoor meetings, neighborhood and district evangelization, and community philanthropic work.

At the Convention of 1858 in Charleston, during the year of the great revival, in the warm, spiritual atmosphere of the sessions, the question, "What is the true sphere of the Young Men's Christian Associations" was carefully discussed. After long debate this answer was given: "The formation and development of Christian character in young men."

At the Troy Convention, 1859, occurred a more agitating discussion of the subject. This Convention was termed by Mr. Langdon, "the climax of the Confederation Period." It was more numerously attended than any other, having three times as many delegates as its predecessor. At the suggestion of the Central Committee certain revised articles of confederation were adopted, incorporating the basis adopted by the World's Conference at Paris in 1855, and already approved by the Conventions of 1856 and 1857.

But the critical discussion related to the true sphere and object of the Association. The topic was presented in an elaborate paper by Mr. Langdon.

While favoring a concentration of Association effort upon young men, he seems to have found it impossible to justify such aggressive religious work

as was being done by the Associations, and by other agencies which were not denominational churches. There was unanimous disapproval of the position he took, and the following resolution was adopted without dissent save from him:

"RESOLVED, that while we should work especially in behalf of young men, for the sake of our Associations, as well as for the sake of our Master's cause, we should be ready to enter upon any work which He shall open before us."

By "any work" Association men of that day understood mission Sunday-schools, general evangelistic work and various forms of philanthropic endeavor—all of which were then part of the activity of the Associations.

At the close of this discussion, an incident of fine historic interest occurred. Langdon, the young father of the federation, who had been for seven years and six conventions among its foremost leaders, was closing his connection with the brotherhood after an exciting discussion. In this he had stood alone in disagreement with all his associates, who, nevertheless, were under the spell of that respect and love for him, which was justly called forth by his invaluable service to the whole brotherhood. The discussion had occurred in the Committee of the Whole. At its close, one of the younger delegates—a lawyer from New York—arose, and, to use the words of the Convention report, "after brief remarks, complimentary to Brother Langdon, and generally conciliatory, moved

that the committee rise and report all resolutions to the Convention."

That young delegate who gracefully expressed fitting appreciation of the father of Association federation was Cephas Brainerd, who in the succeeding period of Association history, as chairman for twenty-five years (1867–1892) of the International Committee, was to prove himself a wiser and greater leader in federation work, and to awaken toward himself the same regard there expressed by him for his distinguished predecessor.

These two young men, as they stood on the floor of the Convention of 1859, were fitting representatives of the group of federation leaders, laymen volunteers, to whom the brotherhood on this continent owes so much of its own leadership among the Associations of all countries and continents.

Langdon now withdrew from all connection with the Associations. He had recently become an ordained clergyman of the Protestant Episcopal Church, and in that year (1859) he went to Italy for prolonged residence and labor in the interests of his church. After his return, nearly thirty years later, as Rev. Dr. Langdon, he came into brotherly intercourse with the International Committee, and gave to the Association Historical Library the valuable pamphlets and correspondence in his possession, relating to the first period of Association history. In 1895 he accepted the invitation of the Committee to attend the Inter-

national Convention of that year in Springfield, Mass. and received a hearty welcome at its opening session. Not long after this event he died. His work of federation abides as both a tribute and a monument, testifying by its ever increasing usefulness to the undying value of the service rendered sixty years ago, by a young man less than thirty years of age, to the whole Association brotherhood, in every land and for all time.

3. Federation Agencies of the Period

During this first period two strong agencies of federation were created. The first was the Convention. Its annual sessions were the only stated meetings of Association representatives then held. It proved an effective bond of union, associating a group of strong leaders, some of whom survived that period.

The second strong federation agency consisted of the seven successive Central Committees of this Convention, located in turn in the following six cities: Washington, 1854–55; Cincinnati, 1855–57; Buffalo, 1857–59; Richmond, 1859–60; Philadelphia, 1860–64; Boston, 1864–65, and a second time in Philadelphia, 1865–66. The terms of service of these Committees were too brief to allow of their accumulating experience, and becoming expert as agencies of federation. Each Committee realized these limitations. But each was able to make some effective use of correspondence, and several of a

periodical which reinforced correspondence in promoting useful and suggestive intercourse. No visiting or office secretary was employed, and the correspondence and the visitation which committee members could accomplish was very limited.

But neither correspondence nor visitation was confined to the American continent. Promptly in this early period, Association leaders recognized that they belonged to a world brotherhood. Indeed, the Confederation Committee appears to have accomplished more visitation on the continent of Europe than in North America.

Associations of the Period

Of the work of some of the Associations of this period mention has already been made. The New York City Association—the fourteenth in the list forming the Confederation—was not represented by delegates until the third convention. It had, in 1860, over 1,000 members. Its work was wholly by and for young men, with reading room, library, parlors, prayer meetings, Bible classes, lectures and committee work, calling for an annual expenditure of $2,600. This concentration upon work by and for young men, was from the beginning the marked characteristic of this Association.

The Montreal Association, the first organized in North America, adopted the evangelical test of active membership in 1854. It was among the most vigorous and active of the early Associations.

and was twenty-fourth on the list of those joining the Confederation. In 1858, because the Confederation did not take anti-slavery action it withdrew, but in 1863, during the Civil War, it rejoined the brotherhood.

Of the Association in Richmond, Virginia, formed after the first convention, the following account appeared in the Richmond Central Presbyterian in 1857, when the Association was three years old, and entertained the convention of that year:

"The Young Men's Christian Association in this city has its committees for seeking out and relieving the destitute, for visiting inmates of poor houses and hospitals, for making the acquaintance of young men on their first arrival in the city, for the purpose of aiding them in finding employment and surrounding them with moral and religious influence; it furnishes teachers to Sabbath-schools, it conducts strangers to the house of God. For the entertainment and profit of its members it has established a library and reading room, it has its meetings for friendly intercourse, its rhetorical society for literary exercises and forensic discussions, its meetings for business and its meetings for prayer; and in addition to these means of mental and spiritual improvement, it has formed another circle for the study of the Holy Scriptures."

In all the work of this period, in every description and advocacy of it, the dominant note is religious, with an emphasis on loyalty to the Church of Christ.

In a volume of 123 pages entitled "Young Men's Christian Associations," published in 1858, the author, an eminent minister, Dr. Thomas Smyth, of Charleston, South Carolina, writes as to the future of this work:

"Every Association ought to have a very comfortable, spacious, well-aired and well-situated house—*a home.* This building should be so arranged as to provide a convenient reading room, well supplied with papers, one or more periodicals; a sitting-room, commodiously furnished and suitably aired and warmed; a library supplied with fresh, attractive and profitable books; and a hall for social meetings, private lectures, essays and debates, Bible classes, and for whatever other exercises may be suggested by a wise experience.

"Every Association should have the means also of providing lectures from distinguished men in all parts of the country, and of publishing and circulating such lectures, addresses, or tracts as would be found useful to young men.

"There is thus a necessity for means far beyond those hitherto provided, both for making such Associations what they have not yet been, and for opening to them ways of usefulness and sources of attraction not yet contemplated.

"I appeal, then, on behalf of the Young Men's Christian Association to every merchant and man of business in the community. Here is a way in which you may greatly benefit the young men of your adopted and cherished city."

Over fifty years have passed away since these words were written, but they give a bright and accurate forecast of a multitude of business men, who have in this way generously acknowledged their obligation to promote the best welfare of the young men of the cities of their birth or adoption.

4. The Civil War Episode

The Civil War occasioned a remarkable episode in Association activity. The breaking out of the war in April 1861, made it impracticable for the Central Committee of the Confederation, then

resident in Philadelphia, with George H. Stuart as chairman, to call during that year or the next, the usual convention. The same absorbing event suspended the home activities of most of the Associations in the United States. But a new field of engrossing effort was opened. Within a month after the war began, the Association in New York City appointed an army committee, which began to labor at once among soldiers, stationed temporarily, on their way to the front, in numerous camps near the metropolis. Devotional meetings were held in camp and tent. A pocket edition of a Soldiers' Hymn Book was widely circulated. Of twenty-five camps visited, only four had chaplains. News of the first battle drew at once two members of the New York Committee to the scene of suffering.

Urgent need was widely felt of cooperation on the largest scale by Associations and the Christian public. At the suggestion of the New York Association, the Central Committee called a convention of delegates to meet in that city. The extraordinary nature of the emergency made this a district, not an international meeting; it is not, therefore, numbered in the official list of North American Conventions. Forty-two delegates from fifteen Associations came together, and resolved to take active measures to promote the temporal and spiritual welfare of soldiers and sailors, in the army and navy of the Union. To this end the

Convention appointed a new executive agent to act for and with, not only the Associations, but Christian churches and communities. To this agent it gave the name of "The United States Christian Commission," and instructed it to enlist as far as possible the entire Christian public in the wide and important service to be rendered. The Commission consisted of twelve gentlemen from eight leading cities. Its chairman was George H. Stuart of Philadelphia, the president of this Convention, and the chairman of the Central Committee of the Confederation which had called it together. The Commission proved to be one of the most beneficent agencies ever devised to alleviate the miseries of war. It communicated with Associations through their army committees, and cooperated with the United States Sanitary Commission in its larger medical and hospital work. It served as the medium by which Christian homes, churches and communities, ministered spiritual mingled with material comfort, to the Union soldiers in field and hospital. During the war the Commission received and distributed voluntary contributions in the shape of stores worth nearly three millions of dollars. Two and a half million dollars in money was also received and expended. It sent out as helpers, called "delegates," both in hospital and gospel work, a multitude of Christian men and women, including many pastors, for such periods of time as they could volunteer their services. The usual

period of the service of each delegate was six weeks. Among them were D. L. Moody and George A. Hall and many other Association workers, who began during the war a fellowship in Christian service which they continued for many years afterward in the Young Men's Christian Association, local, state and international.

The work of the Christian Commission belonged distinctively to the Young Men's Christian Association only in its origin. Every assistance in their power Associations rendered through their army committees. But they were still a feeble brotherhood, without permanent property and employed agents. Their Central Committee had not yet secured expert salaried officers. It was not the strong agency of supervision which the brotherhood possessed in its International Committee in 1898, when the Spanish-American war broke out.

The Christian Commission of 1861–1865, however, commanded generous popular sympathy and support. The magnitude of its work is indicated in the following summary statement:

Delegates commissioned and sent out	4,859
Cash expended	$2,513,741
Value of stores donated and distributed	$2,839,445
Value of Bible reading matter donated and distributed	$299,576
Bibles and parts of Bibles distributed	1,466,748
Bound books distributed	296,816
Hymn books distributed	1,370,953
Papers, magazines, etc. distributed	19,621,103
Pages of tracts distributed	39,104,243

Knapsack books, in flexible covers distributed.....	8,308,052
Sermons preached by delegates.....	58,308
Prayer meetings held by delegates.....	77,744

During these years of war, some of the Associations in the South, notably the one at Richmond, were individually active in Christian work among the soldiers of the Confederate army. In the Army of Northern Virginia under General Lee, during more than one winter season in camp, by the faithful cooperation of Christian officers and men, a revival was promoted and many men were converted. While no general organization of this religious work was attempted, a number of useful regimental Associations were formed.

During the war period two regular International Conventions were held. The first was the ninth in order since the Convention of 1854. It met in Chicago June 4–7, 1863. George H. Stuart, chairman of the United States Christian Commission, presided. Thirty Associations were represented. This convention had been called, not as a meeting of the Confederation, but as a convention of Associations from the Northern States and the British Provinces. It refused to recognize the qualifications for membership in it established by the Confederation, including the rule giving to each Association equality in representation with every other. The Convention of 1864 was held in Boston, Massachusetts, Joseph A. Pond of Boston, presiding. Twenty-eight Associations were repre-

sented by 136 delegates. These meetings at Chicago and Boston were full of Christian enthusiasm. From all the reports given, it appeared that the main activity of the societies represented was being absorbed in the army commission work. In both conventions earnest appeals were made in advocacy of that distinctive and exclusive work for young men, the promise and usefulness of which were already clearly discerned by many Association leaders.

5. Results Achieved During Fifteen Years, 1851–1866

Concentration on Work for Young Men Postponed

At the close of the Civil War, the North American Associations set out upon a development of their work which in a few years placed them in the leadership of the world brotherhood—a position they have continued to steadily maintain.

Fifteen years had passed since the beginning at Montreal and Boston. A very varied work had been defined and undertaken. But there had not been accomplished that concentration upon distinctive work among young men which the name of the Association called for, and which from the beginning had been realized in Europe. The second Convention (1855) at Cincinnati accepted heartily the Paris Basis, and its correct definition of the religious basis of Association work. Its successor

at Montreal (1856) "engrafted the Paris Basis" upon our basis of confederation. It was printed as an attachment to that basis. But the careful historian of this period, Samuel Lowry, says toward its close: "The only serious question that remained undetermined was that of the exact sphere and purpose of the Associations."

Some years later, Mr. McBurney, in rewriting the story, concludes concerning this period that "the Association men themselves, with few exceptions, did not have a clear understanding of the work of the Associations," and Dr. Langdon, many years later, near the close of his life, when the Associations had fully come to their own in this particular, wrote: "It is difficult now to realize how little effective meaning the language of the Paris Basis had to most of us. This was quite as true of many who pressed the adoption of the most restrictive resolutions—no less true of me than of others." This vagueness and uncertainty was to disappear in due season, and to be substituted by definite conceptions, and as definite prosecution of a distinctive work among, for and by young men. The stress and strain of the Civil War period had only deferred advance in this direction.

Training of Laymen for Association Work

But, though concentration upon a work for young men was not accomplished, an indispensable preliminary to it was happily achieved. This pre-

liminary was the training of young Christian laymen to bear and discharge the responsibility of organizing a work for young men, having as one of its main objects, leading them into the Christian life and church. One of the first among Association leaders and statesmen, William E. Dodge, once said, very discriminatingly: "The great achievement of the Young Men's Christian Association has been its *discovery of the young man.*" In North America he was first discovered in the church, as a comparatively unused factor in Christian work. How unused he was in those middle decades of the 19th Century, it is difficult to realize in these days of Christian activity by young people of the churches. But from its origin the Association in North America was an organization and a work wholly in the hands of these young churchmen of the laity. Sympathy, counsel and approval were loyally sought from pastor and clergy. But it was young laymen who became responsible to found and form, to lead and officer, to define and accomplish the work. The government and control they kept in their own hands, and later, when employed officers were secured, the control and authority continued with volunteer laymen of the Association and the Church.

The Young Men's Christian Association in North America was, therefore, during this period emphatically a work by young men—young Christian laymen in the churches—who needed sadly a training

to be received only by bearing independent responsibility in Christian work.

Interdenominational Work Successful

Another achievement of this period was the successful maintenance of the non-sectarian and interdenominational character of the work. These young men came together out of evangelical churches containing in the aggregate the great majority of church members in the United States and Canada.

It was very plausibly doubted at that time, whether such interdenominational work could be so conducted as not to excite a feeling that due courtesy and consideration had been denied to each denominational church. What the young men of this early period demonstrated was, that the time had come in the latter half of the 19th Century, when a work of evangelism and hospitality by and for young men and others could be carried on with a successful avoidance of controverted subjects, and in such a spirit as to demonstrate the unity of the great majority of churches and church members in the essentials of evangelical Christianity.

Their motto was, "In Essentials Unity, in Non-essentials Liberty, in All Things Charity." Another descriptive phrase current among them was, "Distinct as the Billows, yet One as the Sea." From the point of view of church unity they were building far better than they knew. As practical Christian workers among young men they chose an inter-

denominational platform, because upon it the average unchurched young man could be most tactfully approached.

On that platform, once converted, he would, as a rule, cheerfully join the denominational church of his home and boyhood, to which before conversion, he was often more disinclined than to any other. So these Christian workers were, as loyal denominational churchmen, seeking ultimately the churching of young men who as a class, from the church's point of view, were "the most important and influential," but as every survey of a city in their interest revealed, "the most tempted and neglected class in the community."

In a time when sectarianism was strong though waning, these loyal denominational young men were banding themselves together unconsciously as anti-sectarians. They promoted the cause of church unity and church efficiency all the more powerfully, because they were doing it indirectly.

From an interdenominational point of view also, an advance upon what was being accomplished on a union basis by the Bible and Tract Societies, the Sunday School Union and the Evangelical Alliance, was being made by these young men in two important particulars: (1) In the placing of entire and exclusive responsibility for governing control and leadership upon laymen; (2) in seeking as their primary aim by direct personal effort to convert and save. In all this as loyal church members they

were seeking to supplement the activities of denominational churches, by a practical form of interdenominational effort.

As a result of the local and convention work of this first period of fifteen years, there was given to the next period a group of laymen qualified to lead the Associations into a work more concentrated on young men, more diversified and extended, and far better equipped than had yet been realized in any part of the world brotherhood.

Among these laymen, to name only a few, were William E. Dodge, Jr., Morris K. Jesup, J. Pierpont Morgan and Cephas Brainerd of New York; T. James Claxton of Montreal; George Hague of Toronto, and John S. Maclean of Halifax; George H. Stuart and John Wanamaker of Philadelphia; John V. Farwell and Dwight L. Moody of Chicago; H. Thane Miller and W. H. Neff of Cincinnati; Captain Sullivan and Joseph and Moses Pond of Boston.

The period of the Civil War had diminished seriously the number of the local Associations and the efficiency of their work at home. But in the work of the Christian Commission, and in its army ministry, and in the conventions held during the war (1863–64), these leaders with George H. Stuart as head of the Commission, had developed efficiency in Christian work and capacity for the successful administration of what they had undertaken, and for the greater work to be intrusted to them.

Questions for Chapter IV

1. Name several important things in connection with the Montreal Convention of 1856.

2. At the Troy Convention, a resolution defining the mission of the Association was passed, the only negative vote being that of Wm. Chauncy Langdon; with which view would the present belief and practice most fully agree?

3. Tell in brief the story of the United States Christian Commission.

4. Describe the change in the basis of representation made by the Chicago Convention of 1863.

5. What did William E. Dodge once say had been the great achievement of the Young Men's Christian Association?

6. What fundamental training did the Associations give the young laymen of the churches?

CHAPTER V

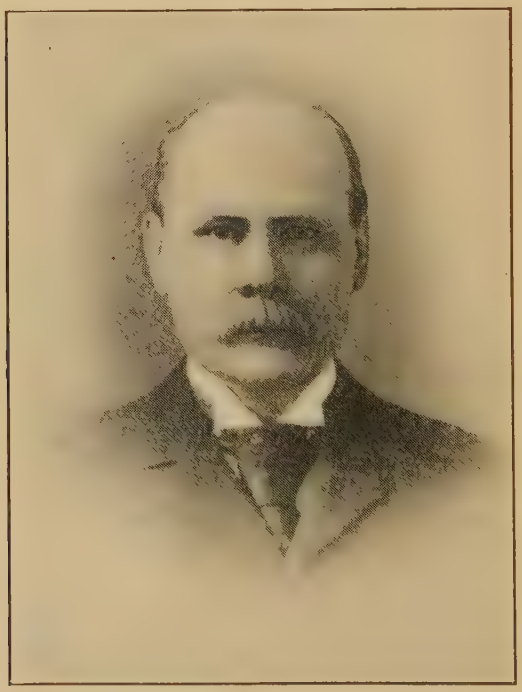
REMARKABLE NEW DEPARTURES, 1865–1870

New York City Association—Strong official personnel—Fourfold work—New building—McBurney and "Secretarialism"—Executive Committee comes to New York—The Chairman—The first Agent of the Committee—First State Conventions—Thane Miller—Evangelical Test at Detroit and Portland.

1. Within New York City

At the close of the Civil War only about sixty of the 200 Associations survived, and perhaps no other surviving City Association had been more depleted than the one in New York City. It had led in organizing the Christian Commission, and had been among the most active in work on behalf of the soldiers. Before the war it had enrolled at one time over 1,600 members. Under the pressure of adverse circumstances this number was now reduced to 161. Twice the burden of a heavy debt had threatened its existence. But a faithful few, among them notably Benjamin F. Manierre, Rev. Dr. Gillet, Cephas Brainerd and Robert McBurney, had carried it through these years of severest trial, and in 1865, with a revised and growing membership of over 700, it began a new existence, under a board of directors composing perhaps the strongest of those groups of Christian laymen that the Associations had been training in Christian work.

It is difficult to overestimate the value to Association work the world over of what was accomplished within, and proceeding from the New York City



ROBERT R. McBURNEY
General Secretary New York City Association 1862 to 1898

Association, during the eventful years from 1865 to 1870. These years constitute perhaps the most important germinal era in the development of Young Men's Christian Associations.

It was in 1865 that William E. Dodge, Jr. consented to accept the presidency of the Association. J. Pierpont Morgan became treasurer in 1866, and Morris K. Jesup, vice-president in 1868. Among other directors were Cephas Brainerd, Cornelius R. Agnew, M. D., William F. Lee, John Crosby Brown, William Harmon Brown, James Stokes, Jr., and Charles Lanier.

In 1865 Robert R. McBurney—who had been for over two years the employed executive officer of the Association, but had resigned in 1864 to re-enter business life—returned to his office in the Association, a position he was to hold for the remaining thirty-two years of his life, devoting himself to the work with such consecration, ability and efficiency, as to make his life-work one of the strongest factors in the development of Associations in North America and throughout the world.

Fourfold Work and Association Building

From its origin the New York Association had been wholly occupied with work for young men. But during this period by means of the remarkable leadership of its board of directors and its employed officer, a new and broader work for young men was conceived and realized. Already in stating its object this Association had advanced beyond the London and Boston Associations, by defining it as the improvement of the spiritual, mental and social condition of young men. Now at the suggestion of

President Dodge, the fundamental article of the New York Association was amended to read: "The object of this Association shall be the improvement of the spiritual, mental, social and physical condition of young men." It was the first Association in the brotherhood to add to the definition of its work the word "physical" and thus to formulate what has since been adopted throughout the Associations, and is known as the fourfold, all-round work for the whole man—body, mind and spirit—so that the young men, like our Lord Himself, might "advance in wisdom and stature and in favor with God and man."

At the outset those who had formulated this fourfold work deemed it indispensable to provide a building adequate for its accomplishment. Much more than the equipment thus far used by the Association was needed. The building must be one so novel and of such dimension that an intelligent, stimulating conviction of the need for the work in it must first be created. After careful deliberation, a committee of the directors, composed of Cephas Brainerd and Secretary McBurney, prepared a remarkable document setting forth what was being done in the city to wreck young men. It was a survey of scientific excellence. On the basis of the alarming facts thus disclosed and confidentially circulated, appeal was made for the Association as a competing beneficent agency seeking the welfare of young men. The investigation

was so thorough, the appeal so urgent, and the directors and secretary so efficient in the advocacy of the cause, that the large sum of money needed, $500,000, was provided.

Equal wisdom and ability were shown in planning the new building and equipping it with reading and social rooms, library, class rooms, gymnasium and hall—all opening into a central reception room, the architectural and social pivot about which all the activities within the whole structure revolved. At the time of the dedication of this building (1869) one of the leading clergymen of the city, Rev. Dr. Joseph P. Thompson, welcomed the new edifice as an addition to the architectural equipment of the Kingdom of Christ, worthy to be ranked in the historic development of such equipment with the Basilica Church, the Cathedral, the Monastery, the Puritan Meeting House, the Wesleyan Chapel, the Sunday-school building, and the presses of the Bible and Tract Societies. But in Chicago, in 1867, was erected a building emphasizing that type of evangelistic work which had been an important part of the work of the Associations during their first period, and which was to survive in the brotherhood for years to come. A visit to the Chicago building was described as follows by a representative of the International Committee, who was soon to become its general secretary,

"In the year 1870, soon after the New York building had been dedicated, I visited Chicago, and as a

beginner in Association work was deeply impressed with the contrast between the building which I had just left in New York, and the one in Chicago, with

FIRST ASSOCIATION BUILDING ERECTED IN NEW YORK CITY
DEDICATED IN DECEMBER, 1869

its very large hall and ample provision for general evangelistic services for all the community, held there every Sunday. But I found in this Chicago

building comparatively little accommodation for the fourfold, distinctive work for young men. These two buildings stood, in 1870, for the two different phases of work then prevalent in the Associations."

The constitutions of the two Associations also gave evidence of this difference. Before 1867, the Chicago constitution had stated as the object of the society "The improvement of the spiritual, intellectual and social condition of young men." But soon after that date this statement was amended to read: "The spiritual, intellectual and social improvement of all within its reach, irrespective of age, sex or condition." The New York constitution read: "The improvement of the spiritual, mental, social and physical condition of young men."

The General Secretary

In this eventful period also began to be defined, in the person and growing efficiency of Robert R. McBurney, the office and work of the executive employed officer of the Association. No such personal factor had been developed during the first period. It is difficult to exaggerate the blessing it was to the whole brotherhood, that at this crisis such an exceptional board of directors, located in so commanding a city as New York, secured as the Association employed officer a man of qualification and ability equally exceptional. In these early days he was easily the first, when such officers on the continent numbered less than a dozen. Thirty

years later, at the time of his death, when instead of twelve there were over twelve hundred secretaries and other employed officers on the roll, he was still as easily the first among them. During all this period, both by example and precept, he did more than any one of his associates to create the office, and the standard of its qualifications and efficiency, and to promote the training of men for it.

He began to define its work in intimate fellowship with a group of laymen who were among the finest of these volunteer workers, who had brought the Association into existence, had developed it hitherto and had in turn been by it themselves developed as Christian workers, bearing an independent responsibility in the conduct of the work. They saw and felt their need of the employed officer to give to the work what each of them, as a volunteer worker, could not give.

But they did not yield to him authority and control in the direction and management. At first Mr. McBurney was admitted to a seat in the board as a voting director; but in later years on sober, second thought, on his part as well as on theirs, he resigned that seat of legal authority. For with them—and perhaps more profoundly than they—he believed in the Association as an organization and a work of laymen. His supreme obligation to the directors as an employed officer he felt was to increase, not to diminish, their responsibility to give both time and money. To the younger men

also he owed patient enlistment of their time and effort, and such a distribution of the work to them as would steadily increase the sum of the Association work performed by volunteers.

Nothing excited his indignation as an Association man and leader more than the performance by a fellow secretary, or other employed officer, of work he ought to have enlisted laymen to do. He coined a word, "Secretarialism," to define and stigmatize this robbery. To his fellow secretaries at two of their conferences, he read virile addresses on this theme. His condemnation of it is written in the first Association handbook issued by the International Committee. Thus in this eventful creative period, in that city of the continent from which, more potentially than from any other, a good work well established could be propagated, the Association as a continental brotherhood, came into possession of (1) A board of exceptionally able directors; (2) An equally able and youthful employed officer who correctly placed first emphasis upon enlistment of laymen, as directors and working committeemen, to accomplish this work for young men. (3) A building equipped far beyond any yet possessed, to accommodate a broad, fourfold work, which these directors and their employed officer were the first to both conceive and put in operation.

Directors, working committeemen, employed officer, and building— these four features of local City Association work, began to be strongly

standardized during this period, in the commercial capital of the continent.

2. From New York City

International Committee Located in New York

A fact that greatly adds to the eventful character of this period, is that during these five brief years, in this city where the strongest Association in the world brotherhood was being created, the North American Associations through their International Convention, were locating permanently their Executive or International Committee.

In 1866 there met at Albany the eleventh International Convention. It has been correctly termed "the convention of new departures." These were accomplished mainly under the leadership of delegates from New York City.

The president of the previous convention, Cephas Brainerd of New York, in calling the gathering to order, repeated with new emphasis that plea for concentration upon work for young men, which he had made at the two preceding conventions—a plea strongly advocated by his fellow delegate, Secretary McBurney, and seconded by the experience of the New York Association.

The first new departure was the appointment of a new convention committee, which really became the backbone of this and succeeding conventions—the Committee on the report of the Executive

Committee. To this committee is referred the Executive Committee's report, giving in proper detail its work since the last convention, a statement of the present condition of the work, and various recommendations as to the future. All these matters are to be carefully considered, saving the convention much valuable time, and certain recommendations reported back for discussion and final action. Care is taken in constituting the committee, putting on men of business ability and experience in Association work, and the committee's decisions are apt to be received with favor by the convention as a whole.

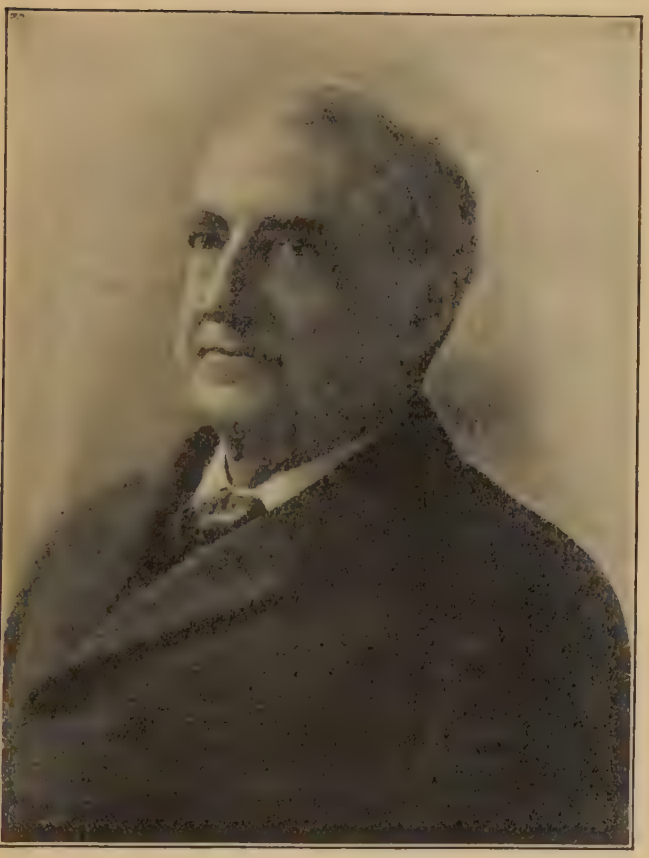
The Convention's executive agent, from its appointment at Buffalo had been known by several names, but in 1879 it was officially designated as The International Committee. Previous to 1866, as has already been shown, it had been itinerant, the several successive Central Committees having been in turn located in six different cities outside of New York. On the basis of its own experience, and that of its six predecessors, the "Philadelphia" Committee, the last of these itinerant committees, urged in its report that betterment of the Committee's work would be secured by its location in one city for at least five years. This would give it opportunity to accumulate experience and so to steadily increase its efficiency. In response to this recommendation, the Albany Convention conservatively established the Committee for three

years (1866–69) in New York City. The Committee was instructed to call through its corresponding members in the various fields, state and provincial conventions; to publish a quarterly magazine; and to invite the Associations to observe the first Lord's Day in November as a day of special prayer for young men and Young Men's Christian Associations. After an experience of two years the second Lord's Day in November was substituted for the first, and the week beginning with that day was recommended as a week of special prayer.

The First Term, 1866–69

This appointment proved to be the beginning of a committee which, from time to time enlarged, has continued in office ever since. During its first triennial period it consisted of five members—all resident in New York City—with a corresponding member, as had been true of its predecessors since 1863, in each state and province. It continued correspondence and issued as a periodical, *The Quarterly*, containing Association intelligence and discussion.

In the New York building, on its completion in December 1869, the International Committee occupied as its first office a small room on the third floor. The Committee continued to occupy this room free of rent for eighteen years.



CEPHAS BRAINERD

A member of the International Committee for forty-four years; Chairman from 1867 to 1892.

The Chairman

In its second year, Cephas Brainerd was chosen chairman, and continued for twenty-five years to render invaluable service in that office. Of this service Secretary McBurney, associated with him on the Committee during the entire quarter century, wrote: "In the beginning and when it was unpopular, he grasped the basal idea of Association work as a work by young men, for young men, and clung to it tenaciously. Every report of the Committee to the Convention during his chairmanship was written by him. For five years, until 1872, he conducted the entire correspondence, and, until his resignation, twenty years later, it was under his careful supervision. The work of the International secretaries was prosecuted under his direction. This remarkable unsalaried service for so many years by one thoroughly qualified leader, was of incalculable benefit to the work of Christ among young men in this and other lands."

In the New York City Association he was active from the beginning of his sixty years of professional life as a lawyer. For the last fifty years, and until his death in 1910, he was an influential member of its board of directors.

The Secretarial Member

The service of Mr. McBurney himself upon the Committee from 1866 until his death in 1898 is

also worthy of special mention. It was a service rendered vigilantly and industriously by one who was for thirty-six years secretary in New York City of the largest and strongest of the North American Associations, and who, during all this period was himself the most expert, successful and influential of Association secretaries on this or probably on any continent.

Mr. McBurney continued as one of the most active members of the Committee until 1895, serving effectively on its subcommittees, and for the last three years as chairman of the committee on foreign work. His resignation was accepted with the greater reluctance because at the time of it—as his biographer, Dr. Doggett, says—he seriously questioned the wisdom of the Committee in increasing so steadily the number of its secretaries and the size of its budget. "Two divergent theories were held," writes Dr. Doggett, "one that the chief agency of supervision ought to be the State Committees; the other," as Mr. McBurney described it, "held that the more State work is developed the more need there will be for the International work." Mr. McBurney strongly opposed the latter view. "But," Dr. Doggett adds, "he accepted a position as a member of the advisory section of the Committee, and continued in this relation until his death." Also in the year following his resignation, he attended the annual conference of the International secretaries. For three days he listened to

the reports submitted in turn by each member of the force. He participated in the discussions. At the close of the Conference he expressed his enthusiastic appreciation of the work the Committee was doing. On this occasion he confessed to the writer the disappearance of his feeling of solicitude about the expansion of the work. And at the next International Convention (1897), in the year before he died, when it was proposed to expand the International work still further, by creating a new department and adding a Bible study secretary, he not only advocated this new departure, but pledged a personal contribution of $250 toward the salary of the new secretary. He was the first to pay his subscription, though the office was not filled until after his death. Thus by his last subscription to the International work, he advocated its expansion as no menace to the best interests and welfare of that work for young men, in the love and service of which he lived, labored and died.

First Employed Agent

In its third year (1868–69) the Committee, as instructed by the Convention of 1868, secured its first employed agent, selecting for the office Robert Weidensall, still (1913) its honored and, since 1893, its honorary senior secretary. His first field of visitation was in the territory beyond the Mississippi, in towns springing up along the line of the Union Pacific Railroad, then in course of construc-

tion. He was at first known as "the Western agent of the Committee." Then he became its visiting secretary, with special emphasis on the middle West as his field, and with Chicago as his headquarters. He was equally efficient in planting both local organizations, city and student, town and country, and also state organizations, throughout the middle West. He did effective work also at the South, and in other sections of the continent, and cooperated in the securing and training of secretaries, and was the father and promoter of the County work. Since 1893 he has chosen to continue in office as a volunteer worker, but with the same unremitting fidelity and industry has continued his invaluable service of forty-five years—a service still happily unfinished (1913).

State and Provincial Conventions

In its first year (1866–67) the Committee through its corresponding members, called five State and Provincial Conventions; in its second year, ten; and in its third year, fifteen. Each of these followed as far as practicable the procedure of the International Convention. At each of them the Committee was represented by its corresponding member, and at some by other members or representatives. These meetings began to fulfil expectation in promoting efficiency through federation, intercourse and supervision. But in this period no state organization was yet strong enough to secure

a state secretary, to begin that wise visitation and extended close supervision of the local organization, by which the State Committees have since proved an indispensable factor in the development of the North American Associations.

During this first period of its appointment, the International Committee called together the Conventions of 1867, 1868 and 1869—meetings which, under its leadership, steadily improved in program, attendance and discussion. One important factor in this improvement was the service as president in 1866, 1867 and 1868 of H. Thane Miller of Cincinnati. He was not only the efficient president of these three critical meetings, and of the Convention of 1872, but he also attended all succeeding conventions until his death in 1898, giving cordially welcome cooperation to his presidential successors, and the delegates.

The Committee was continued in New York for its second and third terms of three years each by the Conventions of 1869 and 1872. By the first of these it was instructed to secure, in addition to Mr. Weidensall, a second employed agent to act as secretary and editor. This officer was secured December 1869, in the person of the Committee's present General Secretary, Richard C. Morse, who for the first two years was almost wholly occupied in editing the periodical of the Committee, then known as *The Association Monthly*.

Evangelical Test Adopted, 1868 and 1869

The Convention of 1854, recommended all Associations to adopt the evangelical church test of active membership. The Conventions of 1856, 1866 and 1867 took similar action. The Convention of 1868 at Detroit, resolved:

"That as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love, and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical, and that such persons and none others, should be allowed to vote and hold office." (Appendix B.)

Of the 216 Associations reporting to the Portland Convention (1869), three reported no test; 67 reported a "good moral character" test; and 142, or 70 per cent, reported the evangelical church test.

The Convention of 1869 reaffirmed the action of 1868 and, in response to inquiry whether the non-evangelicals, excluded by the Boston Association in 1851, were now to be regarded as evangelical, the following definition was adopted, the intent being to reaffirm this exclusion rather than to enumerate all the essential doctrines of the evangelical or trinitarian faith.

"And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ, (the only begotten of the Father, King of kings, and Lord of lords, in whom

dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment, and unto life eternal." (The clause "and unto life eternal" was added by the International Convention of 1893.)

"That Associations organized after this date shall be entitled to representation in future conferences of the Associated Young Men's Christian Associations of North America, upon condition that they be severally composed of young men in communion with evangelical churches (provided that in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom), and active membership and the right to hold office be conferred only upon young men who are members in good standing in evangelical churches." (Appendix B).

Eighteen years had passed since the first Association at Boston had adopted the churchly test of membership. Convention after convention had recommended this test to all the Associations. It is evidence of a growing loyalty to the church, that this fourteenth International meeting expressed discontent with such a defection from this test as was indicated by the fact that thirty per cent of the Associations had not adopted it. As a remedy for this situation, adherence to the test was made a condition of admission for all Associations organized after the date of this Convention (1869). The resulting action of the Associations also indicated their growing loyalty to the church, and fully justified the course taken by the Portland Convention. This convention action was unanimous,

and after voting upon the definition of the word "evangelical" the delegates rose with one accord and sang "All Hail the Power of Jesus' Name." Later, to extend the application of this test to the government of Association branches, the Convention of 1889 declared:

"That the principle of representation in the International Convention now prevailing, be extended so as to apply to, and include all departments or branches of Associations organized after this date, provided also, that in all such branches or departments, the committee of management shall be composed of men, members in good standing in evangelical churches."

Thus within this brief period of five years (1865–70) which has been reviewed, "the exact sphere and purpose of the Association work" which had failed of satisfactory definition in North America during the previous fifteen years, received a definition and demonstration more satisfactory, and destined to a wider currency and adoption than any other definition wrought out hitherto in any country.

Questions for Chapter V

1. Name some of the strong men of the New York City board of directors in 1865.
2. What advance step had this Association taken in defining its work for young men?
3. Tell something about Robert McBurney.
4. What important convention committee was first constituted by the Albany Convention of 1866?
5. Describe the new departure taken in 1866 with reference to the convention's executive committee.

6. Give some facts regarding the relation to the Association movement of Cephas Brainerd.

7. Who was the first employed agent of the International Committee, when was he appointed, and for what special purpose?

8. What were the duties of the corresponding members of the International Committee? Why is such an officer not needed today?

9. When and for what fields were the first State and Provincial conventions held?

10. When was the present General Secretary of the International Committee appointed and what were his chief duties for the first two years?

11. Describe in brief the action regarding the evangelical test taken at the Detroit and Portland Conventions.

CHAPTER VI

OUTSIDE NORTH AMERICA FROM VIEWPOINT OF WORLD'S CONFERENCES, 1872–1912

American methods at World's Conference—Total abstinence—World's Committee constituted—Charles Fermaud—Basis of representation—Supervisory committees for Great Britain—The new Berlin work—New departure in Paris—Wishard's world tour—The London Jubilee—James Stokes and St. Petersburg—The Paris Jubilee—Sir George Williams' last conference.

1. World's Conferences of 1872 and 1875

At the World's Conference in Amsterdam, in 1872, the American delegates—Robert R. McBurney and Richard C. Morse—listened to papers and addresses which had been assigned to speakers from other countries, each dwelling on the features of the work in his own country. Each speaker used one of the several languages of the Conference, and was followed by interpreters giving in the other languages brief summary of what he had said. To the American delegates the absence on the program of any word or speaker from the North American Associations, seemed to leave the Conference without such information as was given from other countries.

Upon their return home the International Committee received their report, and was impressed with its own responsibility to give fuller account to

the next World's Conference of the Associations in North America. Accordingly, at the suggestion of the Chairman, two papers were carefully prepared for the Conference of 1875, setting forth the features and progress of these Associations. The papers were translated into the three languages of the Conference, and printed in pamphlet form, to supply each delegate with a copy in his own language. With these were shipped to Hamburg, where the conference was to meet, copies of the North American Year Book, and other Association literature.

The two delegates to Hamburg from North America in 1875 were Wm. F. Lee, a director of the New York Association, who had also been a member and treasurer of the International Committee, and the International General Secretary. As each of them read one of the North American papers, every delegate present was able for the first time in the history of the conference, to follow the reading in a language he could understand, and at the close of each paper an interesting discussion ensued. The other pamphlets and literature relating to the work of the North American Associations were eagerly taken and widely circulated.

2. World's Conference of 1878

The Conference of 1878 in Geneva, was by far the most eventful since 1855. Not only the delegates from America, but also those from Great Brit-

ain, France and Switzerland, brought their papers or reports printed and translated into the languages of the Conference. The progress of the Association movement was indicated by the unprecedented number and size of the delegations. Besides the eight countries of Europe and America represented in 1855, and not since then statedly added to, the following countries began at this conference to send delegates regularly: Austria, Hungary, Denmark, Italy, Spain, Sweden, South Africa and Australia.

The religous press of the Continent in commenting on this conference, made special mention of the large American delegation of forty men, emphasizing particularly the fact that none of these delegates drank wine at their meals.

At the request of the Geneva Association, in its preparation of the Conference program, the French delegates brought a paper which, under the title of "International Ties" ("Liens Internationales"), discussed and proposed the appointment by the Conference of an executive committee to act for it between conferences—an agency similar to the executive committee of the North American International Convention.

This proposition was presented on the second day of the Conference. It excited vigorous discussion, and a decision was deferred until the following day. In the meantime groups of delegates interviewed Messrs. McBurney and Morse, desiring to learn more exactly the nature of the work of the North

American International Committee. This had not been sufficiently defined in the French paper, and an incorrect impression prevailed that authority over the local Associations was exercised by that Committee. The erroneous impression referred to was corrected, and other suggestions growing out of the experience of the North American Convention and its Committee were made. As a result, a resolution was framed and presented, proposing such an Executive Committee for the World's Conference. In the discussion that followed there was a divided opinion. A minority of the British delegates was not favorable. But the new departure was favored by the great majority from Great Britain under the strong leadership of George Williams, who had visited the North American Associations in 1876, and attended the convention of that year, and had been impressed with the value of the work accomplished by the International and State Committees. He offered a contribution of 250 francs towards the expenses of such a committee. A delegate from Scotland offered a similar amount, and Mr. McBurney for the American delegates offered 1,000 francs. The attitude of the German delegates was neutral. But the French, Swiss, North American and other delegates favored the measure proposed.

At the suggestion of the Geneva Association, as the host of the Conference, the following business committee or "bureau" of the Conference, had

already been appointed at the opening session, composed of one delegate from each of the countries represented:

Charles Fermaud, (Chairman), Henri Cuchet, Paul Piguet, Frederic Bonna, Geneva; Robert Matthey, Lausanne; Alfred de Rougemont, Neuchâtel; Hermann Eidenbenz, Zurich; W. Edwyn Shipton, Great Britain; Christian Klug, Germany; Francisco Albricias, Spain; W. van Oosterwijk Bruyn, Holland; F. Schulthess, Upsala, Sweden; Luc Dorian, Paris; Richard C. Morse, North America.

This committee was so acceptable that it was chosen as the new Central International Committee (later termed the "World's Committee"). It had enough members from Geneva and its neighborhood to constitute there a working quorum. Geneva was chosen as headquarters, because it seemed that from that city, better than from any other in Europe, such a work by and related to all the countries could be most happily conducted. But the delegates from North America urgently expressed the conviction that without a general secretary as its executive, such a committee would not be able to meet the expectations of its advocates and friends.

A candidate for that office favored by all, was the young President of the Conference, Charles Fermaud, who had presided most acceptably, and spoke fluently the three languages of the Conference. He was at that time the only total abstainer of his age in Geneva. He gave to Messrs. Williams,

McBurney and Morse, after their presentation to him of the nature of the office and work, the impression that he was favorably disposed to accept a call from the Committee. To solve the financial problem, enough contributions were offered by the British and American delegates, to justify the new Committee in employing a general secretary. It was agreed that if Mr. Fermaud would accept the office, he would during 1879 make a visit to North America, as the guest of the American secretaries, and a similar visit to Great Britain soon after. Having accepted the office, he became General Secretary in January 1879, and in that year made the visits agreed upon to America and Great Britain. As he was taking leave of his American friends on his return home in the summer of 1879, he was asked what features of the Association work in North America had impressed him as of first importance in developing that work. He replied: (1) The local general secretaryship, (2) The agencies of supervision—the International and State Committees with their secretaries, (3) The Association buildings as essential to provide the equipment needed for the work. To promote the extension of these features among the Associations in European and other countries, he felt was part of the work before the Committee of the World's Conference.

3. World's Conference of 1881

The Conference of 1881 was held in London. Of the 121 delegates from outside of Great Britain (from Great Britain came 217) 75 came from North America. The World's Committee brought from Geneva its first report. As the precedent of the North American Convention had been followed in creating this Committee, so in dealing with the Committee's report similar precedent was followed, and to the Conference "Committee on Arrangements" was intrusted the important business of making report upon the work and report of the World's Committee.

The London Conference of 1881 continued the Committee at Geneva and intrusted to it the choice of the place of meeting of the Conference of 1884. A basis of representation in the Conference was also for the first time adopted, allowing to each country one delegate for every five Associations in that country.

This Conference listened also to reports from American supervisory secretaries who were among the delegates, and who gave account of what was being accomplished in conserving and extending Association work by the twenty-one International and State secretaries then at work in North America. Such practical impression was made by this discussion, that on the floor of the Conference, under suggestion from George Williams and led by him, contributions amounting to 700 pounds ster-

ling ($3,500) were offered, toward the organization and operation of a similar supervision in Great Britain.

Under the impulse thus received, and by a concert of action with the various English District Unions already formed, in October and December of 1882 the English National Council was organized. The London Central Committee and its chairman, J. Herbert Tritton, led in effecting this organization, and W. H. Mills of London was chosen National Secretary, serving efficiently in that office, until his death in 1910. Under his leadership, the Scottish National Council, and the Associations also of Ireland and Wales were affiliated, and a British Committee was constituted to arrange for British conferences, and the transaction of business relating to "the British Associations as a whole."

4. A New Departure in Germany, 1883

At the suggestion of Frederick von Schluembach, for a time American-German secretary of the International Committee, who had returned to Germany, there was formed at Berlin, in 1883, with Count Bernstorff as its president, the first Christlicher Verein Junger Männer. Among the laymen enlisted in this work was a young merchant of promise, Christian Phildius, who was moved to withdraw from a business career to take the office of general secretary of the new organization. It began with eighteen members and within

a year was occupying an entire building on the Friedrichstrasse, alive with work and workers, finely illustrating the best American type of fourfold work for young men.

Some years later, writing of Association work in Germany, Count Bernstorff thus refers to this new departure of 1883:

"The story of the Jünglings Vereine from its origin, and more especially since 1848, is one of steady progress until 1883. Then a new element was introduced into the work. On the impulse given by Frederick von Schluembach, until then general secretary of the German-speaking Associations in the United States, a new Association on the principles held in America, was founded in Berlin. It was thought necessary to choose a new name. While the older Associations bear the name of Evangelischer Jünglingsverein (Evangelical Youths' Association), the new one adopted the name of Christlicher Verein Junger Männer, which is a literal translation of the words "Young Men's Christian Association." It can with truth be said that this created a great stir among workers for young men. Premises were hired at a greater expense than was hitherto usual. The parochial system was abandoned. A general secretary was appointed, who soon required a staff of secretaries to help him. The rooms were opened all day long and every day. The young men themselves were put to work. The distinction of active members who have the right to vote and share the administration of the Association, and associate members, who enjoy only all the privileges of visitors, was introduced. The missionary aim of the Association was clearly put into the foreground. Six years later this new Berlin Association could enter into its own house, the value of which is about one million marks. A number of similar Associations now (1901) exist in the larger cities—Hanover, Dresden, Leipzig, Breslau, Stuttgart and others. At first there seemed

to be a danger of antagonism between the two kinds of Associations, but fortunately this has not been the case, at least not lasting. Many Associations of the old style have adopted the same principles of aggressive Christianity without changing their name. They have acquired buildings; they have appointed secretaries; they go out into the streets to invite young men. All the Christlicher Verein Junger Männer join the union Jünglings Vereine of their districts.

5. World's Conference of 1884

The new Berlin Association entertained the World's Conference of 1884. Count Bernstorff was chosen its president. In this Conference, in addition to the countries heretofore represented, Norway began regularly to send delegates. Of the 147 delegates from outside of Germany (from Germany there were 150), 46 came from North America.

The meeting of this Conference gave impulse to the Berlin Association, and to its growth in efficiency. The World's Committee brought to the Conference report of its second term of three years. Its budget of expense had been for the first three years, 8,000 to 10,000 francs; for the second three, 12,000 to 16,000 francs. The Committee reported that in these six years "a rapid tour of exploration had been made through many lands." "Now we must take up certain countries one after the other, and in each carry on with patience the work begun, until a local central committee is formed in each country. Extension had been the program

hitherto. Concentration was now to be emphasized." This change was approved by the Conference. It was also voted to hold during the interval between conferences, as full a meeting of the entire membership of the World's Committee as possible, and to secure, if the needed money was available, a second secretary as an associate of Mr. Fermaud.

6. World's Committee Meeting, 1886

In August 1886, at Geneva, the full meeting of the Committee was held. Mr. Williams of England attended, and members or representatives were present from North America, Italy, France, Germany, Sweden and Belgium. R. C. Morse had been summoned from America by cablegram, to open the discussion concerning the details of the future policy of concentration by the Committee, as this had been authorized by the Berlin Conference.

In Berlin had been so clearly demonstrated the value and practicability in a European capital of a fourfold work by an expert city secretary, that at the suggestion of Mr. Morse, both Count Bernstorff and Mr. Phildius were invited to be present at the Geneva meeting.

Their reports of the work that had been accomplished in Berlin, made a deep impression, and it was decided that in its new departure, authorized by the Berlin Conference, the Committee would give special emphasis to the establishment of City

Associations with competent secretaries. So favorable impression was made, that during the autumn a new and superior suite of rooms was rented for the Association in Geneva, a secretary was secured, and assurance was given that the friends of the Association would not be satisfied until a building was secured. They rejoiced in that happy consummation eight years later in 1894.

At the Geneva meeting special attention was also called to the training of general secretaries. Solicitude had been felt on this subject in North America for many years, and report was given of the successful efforts in this direction made by the secretarial bureau of the International Committee, and the General Secretaries' Conference, and by some of the local Associations. In the previous year a Secretarial Training School had been established at Springfield, Massachusetts.

7. New Departure at Paris

En route to Geneva Mr. Morse also brought a message to the Paris Association from an American friend, James Stokes, a member of the International Committee from its first appointment in 1866. As early as 1869 he had made a tour on behalf of the Committee among the Associations in Europe, especially in the Latin countries, and had on his return presented a full report of his work of visitation to the International Convention of that year. To the Paris Association, through Mr. Morse, he

offered to bear the expense of a six-months' visit by the Paris secretary to the American Associations, including a term of study at the Training School. This offer was accepted. The visit of the secretary, Mr. Vander Beken, to America, resulted upon his return in much more considerable help from Mr. Stokes. Through his agency Franklin Gaylord, an Association secretary from America, joined Mr. Vander Beken as a helper in the work of the Paris Association, and later, through the help of Mr. Stokes, one of the secretaries of the International Committee, Thomas K. Cree, became for a time associated with them. New rooms on the Boulevard Montmartre were equipped for the Association. Through this leadership of Mr. Stokes many friends in Paris were enlisted, among them Monsieur Alfred André. So excellent a work was thus wrought out, that Mr. Stokes and M. André were ultimately willing to unite their gifts and efforts in erecting for the Paris Association a commodious building on Rue de Trevise, dedicated in 1894. Thus both at Geneva and Paris the way was prepared for first a secretary in each city, better rooms, and equipment, and ultimately buildings—reproducing in each city what had been realized under American suggestion and influence at Berlin.

8. World's Conference of 1888

To the Stockholm Conference the World's Committee reported special effort on its part in Italy

and Spain with good results. Mention was also made of ineffectual endeavor by the Committee to enter the foreign mission field, and it was arranged for Mr. L. D. Wishard to make his tour of the foreign field as an agent for the time being of the World's Committee, as related in Chapter X.

Another important act of this Conference was the election of James Stokes as the American member of its World's Committee, in recognition of the very generous interest he was manifesting in the extension of the Association work in Europe, an interest which he has steadily increased. Mr. Morse was continued on the Committee as its American secretary and Mr. W. H. Mills was added as British secretary.

9. World's Conference of 1891

To the Conference of 1891 at Amsterdam, according to instructions of the Stockholm Conference, were submitted carefully drawn rules of procedure for the Conference and its Committee. These were based upon the experience of the thirteen years since the first appointment of the Committee and were adopted by the Conference. The main features of the North American Convention in its procedure and organization. were reproduced in these rules. They were carefully drafted by a secretary of the American International Committee, Thomas K. Cree, who had been a delegate to every World's Conference since and including that of 1878.

10. London Jubilee Conference, 1894

The Jubilee of the parent London Association was celebrated by holding in that city the World's Conference of 1894. The call to this Jubilee Conference brought together over 2,000 delegates. Its honored central personality was the beloved founder and president of the parent Association. Upon him Queen Victoria bestowed Knighthood. A yet greater honor was granted to Sir George Williams by his fellow citizens of London in the Freedom of the City, conferred in response to the plea of Alderman Dimsdale, that this man had for fifty years made the welfare of the young men of the city the supreme, successful endeavor of his long life; and the citizen who had done this was worthy of the best the city could give.

With its annual report the World's Committee also brought for distribution a volume entitled, "Fifty Years Work of the Young Men's Christian Associations," giving account of the existence and growth of the Associations in thirty-two nations, on all the continents. This world outlook indicated clearly a growth steadily maintained from the beginning of the half century, with a marked acceleration during the latest decade.

Following the instructions of the Conference of 1894 and of previous conferences, the World's Committee in 1896 added as its second General Secretary, Christian Phildius, for thirteen years the

very efficient secretary of the Berlin Association. He has ever since in the councils and activities of that Committee, rendered to the whole brotherhood a service of very great value. More concentration by him upon promoting city Association work than has been directed by the committee was designed by those who suggested his appointment. But his achievement in this direction in Vienna and other cities of the continent has been remarkable.

11. World's Conferences of 1898 and 1902

To the World's Conferences of 1898 at Basle and of 1902 at Christiania, the World's Committee brought encouraging reports of progress of the work on the continent of Europe, especially in Germany, Scandinavia, France and Switzerland. The type and method of the work of the Berlin Christlicher Verein Junger Männer were more and more widely adopted, wherever German influence prevailed. Among the speakers at Basle was James Stokes, who had just completed a tour of Association visitation round the world. Through his agency also in the following year, under the patronage of the Czarina of Russia, a remarkable work on Association lines was begun in St. Petersburg by Franklin Gaylord as general secretary. The coming of this expert secretary and his work in the Russian capital, were made financially possible by Mr. Stokes, as had been the similar previous work by Mr. Gaylord in Paris. In 1904 Mr. Stokes

gave a building in St. Petersburg for this work. More recently he has also offered another building for a similar work under the administration of Mr. Gaylord in Moscow.

Thus by wisely directed and generous gifts, this Christian philanthropist during the period from 1886 to 1912, planted in the four cities of Paris, Rome, St. Petersburg and Moscow, a work for young men, corresponding to the Association work as carried on in the cities of his own country.

12. Paris Jubilee Conference, 1905

The Jubilee World's Conference met in 1905 in Paris, where fifty years before had met the small group of young men who constituted the first World's Conference. Over one thousand representatives came together, not only from the two continents, whence came the delegates of 1855, but from all the continents, representing a world brotherhood, planted not in eight but in twenty-eight countries, and composed, not as in 1855, of 329 Associations, with 30,000 members, but of 7,700 Associations with 800,000 members.

At the opening session, a Jubilee declaration was proposed to the Conference in French, German and English by Prince Oscar Bernadotte, president of the Swedish National Alliance. The unanimous adoption of the following resolution, was signified by the delegates rising in their places, and standing in an impressive silence, followed immediately

after the vote was taken by a spontaneous outburst of song, as the entire Conference united in singing the Doxology.

"Jubilee Declaration"

"At this time when the World's Alliance of the Young Men's Christian Associations is commemorating in Paris, the place of its origin, the fifty years' Jubilee of its foundation,

"We, the authorized representatives of all the Young Men's Christian Associations of the world, wish first to express our gratitude to Almighty God, who, during fifty years, has granted abundant blessing on the work He has entrusted to us.

"We further wish to witness our deep thankfulness to the men who founded this Alliance, and gratefully recall the noble example in faith and life which they have given us.

"We desire formally to declare the supreme importance of the fundamental principles which have formed a bond of union between the Associations from the beginning.

"Consequently the Conference solemnly reaffirms the Basis adopted in Paris on August 22nd, 1855, as follows:

"The delegates of various Young Men's Christian Associations of Europe and America, assembled in Conference at Paris on the 22nd of August, 1855, feeling that they are one in principle and in operation, recommend to their respective societies to recognize with them the unity existing among their Associations, and whilst preserving a complete independence as to their particular organization and modes of action, to form a Confederation on the following fundamental principle, such principle to be regarded as the Basis of admission of other societies in future:—

"The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men."

"The Conference declares that this Basis embodies with other fundamental principles, the following, viz.:

(1) Personal and vital Christianity on the part of the members.

(2) The spirit of evangelical alliance, according to John XVII, 21.

(3) The activity and responsibility of the members in effort for the extension of the Kingdom of God among young men."

This adoption of the Jubilee Declaration at the opening session, gave character to the whole of the proceedings.

At the close of one afternoon session, the entire body of delegates was received by Sir George Williams at the Hotel Continental. The large salon was crowded to excess. Sir George, aged and frail, but kindly and benign as always, was led up to the dais, through the crowded audience, supported on either side by his son, Howard Williams and M. H. Hodder; also by the following representatives:—Count Bernstorff, for Germany; James Stokes for America; Count Pourtalès for France; J. C. Proctor for Great Britain; Charles Fermaud for the World's Committee; and Prince Oscar Bernadotte for the Scandinavian countries. The noble founder and leader who had attended every conference from the commencement, but who was, as the event proved, present now for the last time, received the respectful and affectionate greetings of the delegates. In response he uttered the following memorable words:

"Young men of France, I wish to say that if you

would have a happy, useful and profitable life, give your hearts to God while you are young. My last legacy—and it is a precious one—is the Young Men's Christian Association. I leave it to you, beloved young men of many countries, to carry on and extend. I hope you will be as happy in the work as I have been, and more successful; for this will mean blessedness to your own souls and to the souls of multitudes of others."

13. World's Conference 1909 and Since

At the historic home of the German Associations in Barmen-Elberfeld, assembled in July 1909, the twentieth World's Conference. An acceleration of progress was reported from Japan, Korea, China, and India, promoted by secretaries sent out from the United States and Canada by the International Committee. In Germany, beyond any other country in Europe, the Associations had developed their work under the leadership of National Secretary Helbing, with a steadily increasing number of efficient, local and bund secretaries.

Since the Barmen Conference, the World's Committee at its annual Plenary Meeting in April, 1912, accepted the resignation of its senior General Secretary, Mr. Charles Fermaud, who for thirty-four years had held this office. Mr. Fermaud was at once elected a member of the Executive Committee, and spent the remainder of the year by request of his associates, in visiting the Associa-

tions of South and North America. To fill the position held by Mr. Fermaud, Emmanuel Sautter was chosen. He had been associated for a year or more with Messrs. Fermaud and Phildius in the general secretaryship of the Committee, and for fifteen years previously had served most acceptably as General Secretary of the National Committee of France.

Association progress during the fifty-seven years following the first World's Conference of 1855 at Paris, has now been reviewed from the outlook of the sixteen conferences which have ensued. In each country which sent delegates in 1855, there has been decided progress, and from these eight countries the work has been extended to forty-three. It has been a growth in efficiency as well as in extent.

To each successive conference has come encouraging report of a steadily accelerating progress. In tracing the record of this progress outside of North America, helpful influences from the work and workers on that continent, have been discerned. The source of these, and the development of Association work on that continent, will be the subject of the following chapters.

Questions for Chapter VI

1. What helpful method touching the World's Conference reports and papers was initiated by the North American delegates at the Conference of 1875?

2. What important step towards strengthening the Alliance was taken at the Conference of 1878?

3. What similar action was soon taken by the British Associations?

4. Discriminate between the old German organizations and those of the movement begun in 1883.

5. Tell about the helpfulness of James Stokes in connection with Association work on the continent of Europe.

6. In what ways was George Williams honored at the 1894 Jubilee?

7. Give some facts of interest connected with the Paris Jubliee of 1905.

PART II

ACCELERATED GROWTH OF ASSOCIATION WORK IN NORTH AMERICA AND ON OTHER CONTINENTS

CHAPTER VII

GROWTH OF THE CITY ASSOCIATIONS

Growth of city work—Centering effort on young men—D. L. Moody—Moody at Baltimore—Association and the Church—Student membership defined at Washington—Committee of Five and Commission of Fifteen—Early effects of evangelical test—Court of Appeal—The Institutional Church—Church Brotherhoods—Cooperative helpfulness—Building movement—Metropolitan plan.

The feature of this remarkable growth in North America, to be first considered relates to the City Association. For not only did the work originate in the city—the capital city of the world—but in the cities were found in 1912, 67 per cent of the membership and of the men on boards of directors and working committees; 68 per cent of the employed officers; 71 per cent of the Association buildings; 73 per cent of the ten million dollars which the North American local Associations are receiving annually for the carrying on of their work.

It was also in the city that in the years immediately preceding 1870 (1865–70) occurred that remarkable development of the fourfold work, a work which for nearly half a century has given shape to the development of the City Association in its many branches and departments, and also to its extension among many classes of young men, in other than metropolitan environments.

1. Concentration on Work for Young Men

The two contrasted phases of work carried on in the Association buildings of New York and Chicago in 1870, were copied by local Associations with and without buildings, according to the preference of each. In many cases this was done under counsel and guidance of the supervisory committees and their secretaries. Eventually all the better buildings were erected on the New York model. They followed closely the change in methods of Association work which was steadily taking place.

In the International Convention of 1873, at Poughkeepsie, the state work, as then conducted, was reported and discussed. Though eighteen state and provincial conventions were held that year, Pennsylvania alone had a state secretary.

The wide outlook over the whole field from the standpoint of the Convention of 1873, was at the moment bewildering. The double objective prevailing in the first period (1851-1866) of Association history, still existed. In Pennsylvania and New York, the emphasis was upon the individual local Association and its work for young men. In Massachusetts and Ohio and in the West, the emphasis was upon general evangelistic work. In these states distinctive work for young men was not fostered.

The two tendencies, however, while in conflict as to form and methods, were advocated by friends

who had the same supreme aim. In Pennsylvania the desired evangelistic effort was combined with emphasis on work for young men. Such a combination was necessary to fulfil the supreme spiritual purpose of the Association. And in New York, a few years later, George A. Hall, as state secretary, accomplished the same evangelistic result while continuing concentration on work for young men. Soon afterwards several state organizations, including Wisconsin, Ohio, Massachusetts and Illinois, adopted these lines of effort. The Chicago Association also gradually concentrated upon work for young men.

In 1883 thirteen State and Provincial Committees were employing supervisory secretaries, of whom all but one or two were devoting themselves to distinctive work for young men. The International secretaries, now nine in number, were from the beginning wholly occupied with this work.

The growing concentration upon the fourfold work for young men for a quarter of a century (1870–95) developed increasing efficiency in each phase of the work, and an increased qualification in the workers, volunteer and employed. It demanded and commanded superior equipment, and good buildings were gradually substituted by larger and better ones.

Another result of this growing efficiency was the call upon the Association and its workers to engage and lead in kindred work for the community,

outside of the buildings. To each department the call came, and how effectively it was responded to, will appear in the growth of each phase of the work as described in the following chapters.

Dwight L. Moody

The story of this period would not be complete without allusion to the career of Dwight L. Moody and his relation to the Associations—first as a leader among them, and then as a pre-eminent evangelist. His career vividly illustrates the change which has just been described. Mr. Moody was a life-long friend of the Association and frequently testified; "It has done more, under God, in developing me for Christian work than any other agency." As the head of the Chicago Association, he was until 1870 its conspicuous delegate on the floor of the International Convention, advocating the general evangelistic type of work. After that year he ceased to attend, and soon became wholly occupied in the work of an evangelist, having as his associate Ira D. Sankey, whom he first met at the International Convention in Indianapolis. After nine years he reappeared in the International Convention of 1879 at Baltimore, not as an Association officer, but as a world-famous evangelist, who on both sides of the Atlantic had so contributed to the growth and development of these Associations by encouraging their formation, procuring buildings for them, stimulating their

evangelistic work for young men, and the spiritual life of their leaders, that he was unanimously and enthusiastically welcomed to the presidency of the convention.

A few days before the convention met, he was invited to address the secretaries of the continent in their annual conference. Eighty-one were present, including practically all the leading men then holding the office. Speaking of his experience as an officer of the Chicago Association, he said he became satisfied as early as 1873, that as an evangelist his field of service was not that of an Association secretary. In answer to the question, "What agencies do you think the Association should use?" he said, "There are many ways of reaching young men; I would recommend a gymnasium, classes, medical lectures, social receptions, music, and all unobjectionable agencies; these are for week days. We do not want simply evangelistic meetings. I have tried that method in Association work and failed; so I gave it up and became an evangelist. You cannot do both and succeed." In answer to the question, "What do you consider the great need of the Association work now?" He answered, "More trained secretaries and more training schools such as this conference. Every secretary ought to be training suitable young men for secretaries. The general secretary needs training for his work. Again, let me say, a man cannot be an evangelist

and a general secretary without spoiling his work in both."

While accomplishing his wonderful work as an evangelist, Mr. Moody always showed himself to be the friend of the Association movement. It might be justly said of the secretaries whom he addressed in Baltimore, that he had influenced the spiritual life and activity of so many of them, as to make his personal influence upon them a spiritual dynamo, giving to their work for young men its aggressive evangelistic and spiritual character. Mr. Moody was always an efficient, helpful friend of the International Committee in its federation work. In some of the early critical years, he secured the largest annual contribution to this work. In his later life, he was one of the most helpful friends of the Student Department, as host and leader of the parent student summer conference at Northfield. In those difficult years of the movement, he made possible the employment of additional and sorely needed International student secretaries. And as the friend of students and of Christian leaders among them, he gave evangelistic impulse to the entire student movement and its supervision.

2. Growing Allegiance to the Church

Allegiance to the church was expressed at the outset in the evangelical church test of membership of the Boston Association, and eighteen years later

by the act of the whole brotherhood in the Convention of 1869.

In the years immediately following the Convention of 1869 at Portland, from not a few cities the International Committee heard, "We think a mistake was made at Portland; you ought to have legalized, not the church test, but the good-moral-character test of active membership; we are organizing on that basis." In each case the new Association was conferred with, and was invited to send corresponding members to the International Convention, with the offer of entertainment for them. In this testing process, by experience and experiment, it was discovered as the years passed by, that it was the evangelical-test Associations that procured the secretaries needed to give their lives to the work, the buildings needed for equipment, and also a membership of which the majority were associate members,—young men whom it was one of the principal objects of the Association to attract and benefit. These young men joined as associate members in such numbers that in 1885 they began to constitute a majority of the total membership of the brotherhood. This majority has ever since been steadily maintained and increased. The Year Book of 1912 reports 230,000 active and 360,000 associate members. Thus gradually—not in the forum of discussion so much as in the crucible of experiment—the North American Associations were led to become, about the year 1885,

practically unanimous in the adoption of their church test of active membership. This experience indicated also very clearly, that for their life and growth the Associations depended upon that close connection with the churches, created by this test. Each Association, however, continued free and independent in relation to it. Some in the exercise of this freedom gave it up and withdrew from the brotherhood, and later, by re-adopting it, resumed full fellowship. The present practical unanimity was the result of this free action of independent local Associations. The strongest of the influences producing this unanimity, was their own experience of the value of a bond which intimately related each of them to the churches of its locality, and thus to the workers and friends indispensable to the accomplishment of the distinctive mission and work of the brotherhood.

It is also worthy of special mention, that from the beginning the application and interpretation of the test, has been intrusted to the local organization. For the basal idea of the Basis has been and is, to get together in each community from the largest number of churches, members who are willing to work together harmoniously, to accomplish the central object of the Association.

In the local application of the test to doubtful cases or doubtful churches, many attempts were made to remove the "court of appeal" from the local neighborhood to the International Committee.

The Committee received many requests for a list of the churches which were evangelical, according to the definition given at Portland. But the International Convention had never authorized the Committee to make or keep such a list, and according to the wise ruling of the Chairman, the answer returned to each inquiring Association was, that the local evangelical pastors and churches already in fellowship with one another, and with the local Association in each community, composed the court of appeal and interpretation. In this manner the standing of the Plymouth brother, or the Swedenborgian, or theChristian Scientist, or the Dowieite, or the adherent of any other sect was settled locally, in a way to conserve the interdenominational cooperation and solidarity of the churches. Also the way was kept open to every practicable enlargement of such solidarity and cooperation. The emphasis of Association experience continues to be on this practical method of getting and keeping together the largest possible number of fellow churchmen in each community, who can work together harmoniously for the fundamental object of the Association as defined in the Paris Basis or in the Association constitution.

Meanwhile, standing unitedly on this basis of 1869, steady progress has been made in strengthening the growing fellowship and cooperation of the Associations and the churches. The vital, fundamental, churchly basis, established at Boston in

1851, was strengthened, as we have seen by the act of the whole brotherhood at Portland in 1869. It was again reinforced by all the Associations when, during the twenty years before 1890 they became practically unanimous in adopting it.

The Work and the Test Cooperating

During these formative years the program of the fourfold Association work and the churchly basis were very cooperatively related to one another. To a city large or small the federation or supervisory secretary came either to found the Association or, if it was already organized, to persuade friends to offer the money for the salary of a general secretary, or, if such a leader, duly qualified, was in office, to urge and secure needed equipment in the form of an adequate building.

This supervisory secretary brought with him both the full program of the fourfold Association work among young men and boys, and the evangelical, or, as a European would say, the trinitarian basis. The program and the basis made a united appeal to local clergy and laity, both evangelical and non-evangelical, to conservatives who were tolerant toward progressives, and equally to progressives who were tolerant of conservatives.

To many members of both these classes program and basis united made appeal far more persuasive than either of the two could have made by itself. The number making favorable response was large

enough to constitute in each community a constituency equal to the support and administration of the Association—a constituency composed of evangelical churchmen who enrolled as voting members and non-evangelicals and non-churchmen who, as citizens, generously ready to promote in any good way the public welfare, were interested in a work the value of which to the community and its young men and boys enlisted their support.

Many years afterward, the Convention of 1907 at Washington, and of 1913 at Cincinnati, reaffirmed the vital relation of the North American Associations to the evangelical churches.

At the Cincinnati meeting the Convention for the first time positively and unanimously declared that "the Association requires of its members or officers no personal religious test nor subscription to any creed" but regards "membership in any evangelical church as entirely satisfactory evidence of eligibility to active membership in the Association."

The significance of this declaration is that it is an additional and recent declaration of continuing loyalty to the evangelical churches and of entire contentment with the church membership test.

In response to memorials from the Student Associations, the Washington Convention voted to admit to representation in future conventions, delegates from "Student Associations whose active membership shall be restricted to students and

members of faculties who are either members of evangelical churches or accept Christ as he is offered in the Holy Scriptures as their God and Saviour, and approve the objects of the Association which are as follows: 'To lead students to become disciples of Jesus Christ as their divine Lord and Saviour, to lead them to join the church, to promote growth in Christian faith and character, and to enlist them in Christian service.'" (Appendix F)

To the Toronto Convention of 1910 a Committee of Five appointed by the previous convention, reported that after careful investigation of the standing of the Associations in relation to the observance of the evangelical test, they had discovered that the observance of this requirement was general and satisfactory.

Cooperation with Churches

During all these years also, a vital, growing allegiance of the Association to the church was realized, through a cooperation that often took the form of suggestion to the church. For example, the fourfold work, originated as early as the year 1869, became a suggestion that obtained expression in the forming of many "institutional churches."

In many cities also in connection with individual churches, parish houses or mission buildings were erected, where were introduced the gymnasium, the employment bureau, the educational class, the

lyceum, and many other Association features. In New York City, when its first Association building was opened in 1869, well equipped in the particulars above named at a cost of $500,000, the churches of that great city had no similar buildings. During the following forty years there were erected for the New York Association, (not including Brooklyn) seventeen similar buildings, at a cost of about $3,000,000. But during the same period various churches in that section of the city, appreciating the value of such work, erected over fifty parish houses or mission buildings, at a cost of over $6,000,000, equipping them with some or all of the Association features above named.

Such material equipment in the form of buildings has, however, been secured by comparatively few out of the great multitude of churches in city, town and country. But to the pulpits of very many of these churches the breadth of the Association work in its ministry to the whole man, body, mind and spirit, has suggested part of the broad message they are proclaiming, setting forth the sufficiency of the gospel to supply all human need, and the active sympathy of Christ with all forms of ministry to men, in every department of their life and endeavor.

Equally interesting is the happy relation of Association progress to the rise and growth of the young people's societies connected with various churches. After the Associations had existed in

North America for three decades, developing a steadily growing work, a movement was begun among the young people of various evangelical churches. It originated in the form of the Christian Endeavor Society. This was followed by the Brotherhood of St. Andrew, the Brotherhood of Andrew and Philip, the Epworth League, the Baptist Young People's Union, the Luther League, and other young people's societies, each connected with one or more of the various evangelical denominations. Each society was also identified with and an integral part of some local church. These societies have grown since 1881 at a rate far more rapid than has ever been realized by the Young Men's Christian Associations. Many of their leaders—among them the founder of the Brotherhood of St. Andrew—acknowledged their indebtedness to the Associations for invaluable suggestion and impulse.

These church societies enroll in North America between seven and eight million young men and women—a membership twenty times larger than that of the Associations. Early in this movement the question was frequently raised: "Will not these organizations eventually supplant the Young Men's Christian Associations?" But the experience of both organizations has contradicted this expectation, for the period (1880–1900) of greatest growth among young people's societies, coincided with a growth of the Associations more rapid than had hitherto been realized. Such simultaneous progress

of two organizations, in the same Christian communities, upon a continental area of territory, shows the happy relation of each to the other, and to the extension of the Kingdom of Christ among young men. There is room for both—each supplements the other. One is wholly interdenominational—the other partly denominational, and organized within the individual local church. One does a work by young men for young men exclusively, with its peculiar advantages, comprehensively promoting their physical, intellectual, social and spiritual welfare. The other associates young people often of both sexes, and usually the work is only spiritual, though in some instances more varied forms of effort are undertaken. These peculiarities and differing excellencies fit each for a work that supplements the other, and both have achieved success, because the awakened energies of the youth of the churches, make them fully equal to maintaining both forms of effort.

Meanwhile, out of the student work grew the Student Volunteer Movement, the strong practical cooperation of which greatly strengthened the bonds of allegiance and loyalty to the churches. And a further bond of fellowship and cooperation with the churches was created by another result of the student work, when in 1889 a request was received from the churches and missionaries on the foreign field, for the planting of the Student and City Association there.

On the Foreign Field

In the middle of the nineteenth century, the clergy and churches did not make request for the founding and forming of the Young Men's Christian Association on the home field; but after the Associations on that home field had for thirty years shown a spirit of growing church loyalty and cooperation, then in the eighties, church leaders on the foreign mission field were led to ask for the planting of the Association on that field also. This general request has been already widely granted, at a hundred and more strategic university and city centers on the foreign field, under the leadership of the strongest Association leader the world brotherhood ever had to give to any part of its work—Dr. John R. Mott, the Associate General Secretary of the International Committee since 1901.

In the present century, additional bonds uniting more closely churches and Associations have been created. One of these is seen in the development of the Boys' work, and in the large service it is rendering to the Sunday-schools of the churches. Another similar service is being rendered by the Rural or County work to the churches in the country neighborhood.

An additional recent service from the Student Department was rendered by its leader, Dr. Mott and his associates, in promoting a loyal response by students to the call to the ministry, coming

urgently to them from the churches. There had been a falling off in the number of volunteers for pulpit and pastorate. This effort by the leaders of the Student Department, was one of the factors in securing recently some arrest of this declension.

Yet more recently, in the Laymen's Missionary Movement, and in the yet wider Men and Religion Forward Movement of 1911–12, the allegiance of the Associations to the churches, and the interdenominational service they are rendering, have received new and increasing emphasis.

To allegiance, suggestion and cooperation from the Association as realized in the 19th Century, is also being added in this century by request from the churches, a significant beginning of leadership. In 1907 at Shanghai, 1,000 missionaries out of the 4,000 at work in China, representing over 50 different Christian denominations, met to celebrate the centenary of Christian missions in that vast domain. The student class is the leading class of greatest influence in China. Those thousand missionaries from all the churches, asked the Young Men's Christian Association to take the leadership in bringing the gospel message to this student, leading class among the millions in that land.

Three years later, in 1910, all the churches were again together upon the business of their foreign missionary enterprise. This time they met in Edinburgh in a World's Missionary Conference. Of the thousand representatives there it was said,

"Everybody was somebody." In such a meeting they urgently needed a leadership in which all should have entire confidence. They found this strong satisfying leadership in a church leader, but one who was and is first an Association leader, and has become by that fact and process a church leader in the church's world undertaking. For the church organized as such, is still divided enough to seek leadership in a region separated from its divisions. So at least it seemed at Edinburgh to the church leaders there.

When at its close the Edinburgh Conference appointed a Continuation Committee to continue the work suggested by that Conference, this world committee chose as its chairman the Association leader already referred to, who had presided acceptably at the sessions of the Conference, Dr. John R. Mott.

3. Building Movement

Accompanying concentration upon the fourfold work, and growing allegiance to the churches agreement upon the evangelical test, was a strong building movement, extending to as many cities as were favored with a board of directors, and a general secretary equal to the task. In these cities, vigorous campaigns for the money needed, were promoted by the supervisory committees—International, State and Provincial.

Information regarding the best buildings, adapted

to the fourfold work for young men, was accessible in the International office. Effort was made to embody in new buildings the best features of their predecessors, and to promote the genuine evolution which has characterized the building movement from its beginning. No one contributed more to this evolution than Robert McBurney, who had a leading part in shaping the original building in New York City. He commanded the confidence

Boston Young Men's Christian Association

of his younger associates in the general secretaryship, and was consulted almost invariably in connection with the erection of all the larger and more important buildings.

The first building era, introduced by the New York City building of 1868–9, lasted nearly thirty years, being closed in 1896 with the 330th building, also erected in New York City under the superintending care of Mr. McBurney, who embodied in it the features of improvement introduced during

this period. These 330 buildings were valued at sixteen million dollars.

In the second building era (1896–1906), 250 buildings were added, and the total value of the 550 buildings was thirty million dollars.

The third era (1906–1912), was entered upon

Association Building, Los Angeles, Cal.

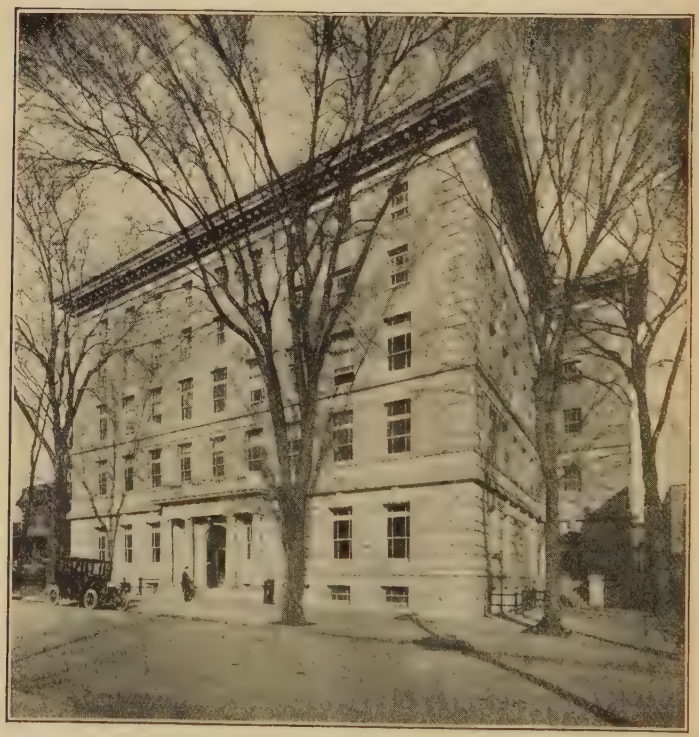
with the erection of the second and existing Twenty-third Street building in New York City, at a cost of $800,000. By an advance beyond precedent, in the following six years, Association building property doubled in value. The year book of 1912 reported 756 buildings valued at over sixty millions.

This additional thirty millions was given and used chiefly for the erection of second, third or fourth buildings, in cities where the work had outgrown the equipment previously provided. These buildings therefore were a testimony by the donors to the

Association Building, Cleveland, Ohio.

fact that so good a work had been done with previous equipment, that a doubling of it in value was merited. In the sixty leading cities of North America, Association buildings, on the average, have trebled in value during the past ten years (1902–1912).

Fifty Associations which in 1902 possessed buildings of an average value of $60,000, had in 1912 replaced these with buildings of an average value



Association Building, Montreal.

of $315,000, an increase of over four hundred per cent. In 1902 only fifty city Associations possessed buildings valued at $100,000 and upwards, while

in 1912, 150 Associations were in possession of such buildings, more than fifty of which were valued at $200,000 and upwards.

Increase in Ten Years	1902	1912
Buildings of the 1st class, valued at $500,000 and upward	4	14
Buildings of the 2nd class, valued at $250,000 to $500,000	7	38
Buildings of the 3rd class, valued at $100,000 to $250,000	41	103
Buildings of the 4th class, valued at $50,000 to $100,000	60	149
Buildings of the 5th class, valued at less than $50,000	204	229
	316	533
Average building value	$64,683	$96,370
Increase in number of buildings		70%
Increase in average building value		50%
In 1902, Associations with 1,000 or more members, numbered		35
In 1912, Associations with 1,000 or more members, numbered		117
In 1902 fifty City Associations had an average membership of		640
In 1912 these fifty Associations had an average membership of over		2,000
In 1902 five City Associations had an average membership of		2,003
In 1912 these five Associations had an average membership of		5,000

In Europe, at Berlin, in 1888; at Paris and Geneva in 1894; at Stockholm in 1895; and at

Stuttgart in 1904, and in various British cities during this period, Association buildings upon the plan wrought out on this continent, have been

AN HISTORIC VIEW

Northwest corner Main and Mohawk Streets, Buffalo. In the corner building at right of this picture the first International Convention was held, 1854; the next building to the left was the first permanent home of the Buffalo Association, 1884–1903; the building at extreme left is the present Central Building.

erected, in some instances after visitation and careful examination of buildings on this side of the Atlantic.

At about one hundred strategic points upon the foreign mission field, including Tokyo, Shanghai, Seoul, Madras, Calcutta, Bombay, Colombo, Rio Janeiro, Mexico City, Buenos Aires, and San Juan, Association buildings have been or are being erected, for which three million dollars have been offered by friends in North America, to be supplemented by from twenty to fifty per cent of this sum from friends on the local field.

4. Metropolitan Organization

The growth of Association branches in a few of the larger cities became burdensome to the parent Association and its board of directors. In New York before 1887, to the first and central building six branch buildings had been added, each well located in a different section of the city. The work in each was in charge of a committee of management, appointed by the board of directors. But that board and Secretary McBurney were also responsible for the work and all the details of its administration in the parent and principal building, as well as for the supervision of the branches. These branches were growing in number as well as in dimension, and as yet half of the area of the city was unprovided for. Further branch extension it was feared might lead to the organization of independent Associations within the city.

To avoid such an undesirable method of extension and to maintain the unity of the work under one

management, seemed of first importance to a leading member of the board of directors, ex-president Elbert B. Monroe. With the sympathy and cooperation of his fellow directors and the secretary, a committee was appointed to devise a method of organization for the whole city. This resulted in a thorough revision of the constitution of the New York City Association during 1887. Its board of directors was relieved of the entire care of the work at the central building (which was made a coordinate branch, with a committee of management), and was placed in equal and similar relation of control and oversight to every branch and building, including the parent and central Twenty-third Street building. The Associations of Philadelphia, Chicago, Brooklyn, St. Louis and other cities, soon after followed this precedent, each modifying the plan in some of its details, but centralizing control and supervision in a metropolitan board for the whole city.

The metropolitan organization provides for the metropolitan area of the greater cities, a supervision which is an additional guarantee of wise extension over the entire city. It is a supervision coupled with control and authority, differing in this feature from the supervision exercised by the International and State Committees—a discrimination more fully treated in another chapter.

These metropolitan Associations, and other city Associations with branches, sought and obtained

from the conventions—International, State and Provincial—two important privileges. The International Conventions in 1885 and 1889 granted to each branch or department having a distinct roll of membership, the number of delegates to which an independent Association of equal size was entitled. (Appendix C). The Convention of 1910 added a rule, granting to each board of directors of a metropolitan organization, a representation by two delegates in the Convention. (Appendix D).

Yet more noteworthy action affecting these organizations was taken by the Convention of 1891 at Kansas City, when, in order to promote the solidarity of Association work in large cities, the International Committee was instructed not to recognize in a city where an Association already exists, another independent Association, college and colored Associations excepted. (Appendix E).

Like the adoption of the test of membership by the Convention of 1869, this action conditioned the representation of certain Associations upon a compliance by them with the requirement of the Convention, regarding an important feature of their constitution and organization.

In 1869 the action of the Convention related to the voting membership; in 1891 to the unity of the Association organization in a city or community. In the latter case two exceptions were made in favor of "college and colored Associations." To

these exceptions the Convention of 1904 added the following:

"State, Provincial or International Committees may, in exceptional cases and only while necessary, recognize each for itself provisional railroad, army and navy Associations, and also (with the consent of the local Association) provisional industrial and city Associations, at points having local Associations with which, for the time being, organic relations cannot be established or maintained."

Settled Principles

In attaining the remarkable development herein outlined, the North American Associations have continued faithful to settled principles of founders and leaders, as defined by Robert McBurney in 1888:

"*First:* The work shall be for young men and boys only.

Second: The welfare of the whole man—body, soul and spirit—should be promoted by the energetic development of the physical, intellectual, social and spiritual departments of our work.

Third: Points of doctrine controverted by evangelical Christians are to be avoided, and the simplicity of the Gospel adhered to.

Fourth: The churches to which our members belong have a prior claim on their sympathy and labors.

Fifth: When questions of moral reform become political party questions, our Associations as such, can have no relation to them politically.

"All these principles may be thoroughly under-

stood and zealously advocated, but we need to remember that there is such a thing as dead orthodoxy in Association work and method. Our knowledge must be vitalized and sustained by the Holy Spirit, and we must, as workers, be living in close communion with our Lord, or our work for Him will be without fruit."

Questions for Chapter VII

1. In 1873 Association leaders were divided as to the true objective of the work. Describe the two ideas, and name one or two States in which each of the two ideas prevailed.
2. Tell in a few sentences what you know about D. L. Moody.
3. Give the substance of what Mr. Moody said to the secretaries at the Baltimore conference, in 1879.
4. What is the so-called test of active membership?
5. According to present polity, with whom does the decision rest as to the eligibility of an applicant for active membership?
6. Name at least one way in which, by cooperation, the Association has shown its loyalty to the Church.
7. Name some action showing the confidence of the Church in the Association.
8. Where was the first representative Association building erected, under the direction of what general secretary was it built, and what was its cost?
9. Define the Metropolitan plan of organization.

CHAPTER VIII

ASSOCIATION EMPLOYED OFFICERS

Discovery, Training and Locating of Men

Early employed officers—The Secretaries' Conference—Change in name and organization—Secretarial Bureau—Early Methods of Training—Springfield and Chicago Schools—Summer institutes—Fellowship plan—Training centers.

Executive officers were employed by the Boston Association as early as 1852, by New York in 1853, and by Philadelphia in 1858. But the office, its name and activities were then as varied and as lacking in accurate definition, as was Association work during those experimental years. A better understanding of that work, however, and the effort to develop it, revealed the need of an executive officer giving to it his whole thought and energies.

From what had been achieved in New York City (1865–70), it was evident that the extension of a similar fourfold work to other cities would depend on the procuring by these cities of like-minded directors and employed officers. Qualified laymen as directors were more in evidence than trained or expert employed officers, for Association work hitherto had been in the hands of such laymen, and it was from them in many cities that calls began to come to the International and State committees for the needed executive officer to give his whole

time—as these laymen could not do—to Association work.

In the search for qualified men who might reply to these calls, no member of International and State committees was more solicitous and active than the New York secretary, Robert R. McBurney. Himself a city secretary, he felt impelled to enter on this search on behalf of the brotherhood. Indeed from this time such quest for competent men, accompanied by endeavor toward promoting the training of them, became a central pervading solicitude and activity of both International and State secretaries. They sought also to enlist all local secretaries of qualification, in finding good candidates among lay workers in their Associations.

1. The General Secretaries' Conference

One of the earliest efforts of the International Committee was the promotion of a conference of the employed officers. As early as 1871, J. B. Brandt, superintendent or secretary of the Indianapolis Association, suggested to Robert Weidensall and later to Robert McBurney and Richard C. Morse, a conference of employed officers. Accordingly the salaried officers who were attending the Convention of 1871 at Washington agreed to meet on the day after that Convention adjourned. This historic meeting took place on May 29, 1871, in the cabin of the little steamer which was carrying a party of the delegates down the Potomac to Mount

Vernon. Thirteen employed officers were present, twelve from local Associations and the Editor-Secretary of the International Committee who, the next year, became its General Secretary. (Mr. Weidensall, who had taken part in the consultations during the Convention, would have been the fourteenth if he had reached the boat, which he missed by a few minutes.) On the boat that day the General Secretaries' Conference was formed.* The two employed officers of the International Committee, however, did not become full members until 1874, when such membership was extended beyond local general secretaries to include employed officers of the International and State Committees. Until then these officers attended as corresponding members.

The first two conferences were colloquial. At the second conference in 1872, at the suggestion of Mr. McBurney, it was resolved that every topic should be opened by the reading of a paper prepared upon it. Under this rule, at the third annual

*At the time of this first meeting only two of these executive officers—those at Washington and Pittsburgh—were called by the name "general secretary." But as this title seemed to all the preferable one it was adopted, and it slowly commended itself to the choice of the Associations. In the Year Book of 1873 is given the first list of employed officers under this title. The name being not yet generally applied, it seemed needful to append the following footnote: "By this name is intended the officer of the Association who is salaried to give all or a specified portion of his time to the work of the society."

It was not till 1882 that the New York City Association changed the title of its employed officer from corresponding to general secretary. Before this, in 1878, the World's Committee gave this name to the first officer employed by it, and this tended to give to the title its present world currency.

meeting in 1873, the conference began to grow into a training agency. The reading of each paper was followed by a thorough discussion, in which the writer was submitted to a searching cross-examination. It was "education or training by contact." Contact of a kindred sort has been realized in recent years, and in improved form, at summer training institutes. At the meeting of the twenty-seventh annual conference in 1897, when Mr. McBurney had just completed the 35th year of his secretaryship, and when the attendance at the conference was between two and three hundred, the following tribute to his quiet leadership was unanimously and very impressively paid by his fellow secretaries:

"Without lessening the appreciation we hold for the service of other men, we would recognize the noble service of our Senior Secretary in shaping the policy of the General Secretaries' Association.

"By the integrity of his life; by the great-hearted love and the tenderness of his relations with us; by the frankness with which he has dealt with our faults as he has seen them; by his loyalty to and love for the Word of God; by the example of his insatiable love for young men; by his devotion to the principles which have characterized the Association; by his indomitable persistency of purpose; by his manhood; by his gentlemanliness; by his sympathy; by his self-forgetfulness, his hope, faith and prayerfulness, —he has rendered us all a personal service, and shown us all an example of Christian manhood which we desire to acknowledge with deep gratitude."

At the Poughkeepsie meeting of 1873, the conference created the office of secretary-treasurer,

electing and reelecting Erskine Uhl to this office, until 1876. For many years he and his successors in office were held chiefly responsible for the call and program. In 1873 Mr. Uhl was secretary of the Poughkeepsie Association and of the State Committee. In 1875 he became, and continued until his death in 1907, the very capable and efficient office secretary of the International Committee, giving special attention to its Secretarial Bureau, and the growing details of office administration.

In 1879, out of 141 secretaries then holding office, 81 were present at the conference. This growing attendance was owing in part to formal request for it by the International Committee—a request which for many years the general secretary annually made, of all boards of directors employing secretaries.

The great majority of the stronger and more capable local secretaries eagerly sought these conferences, realizing the benefit received as well as conferred by them, through this agency of "training by contact."

New Name and Constitution

During its first fifteen years (1871–1886) the conference was attended only by general secretaries, including railroad, student and city branch secretaries. In 1888 employed officers of the physical department began to attend, and soon desired to hold some sessions by themselves. Later, similar

desire was expressed by educational, railroad and other department secretaries.

In response to these calls, groups of these different employed officers were formed, and met in connection with the general conference.

As these various groups were added from time to time, and met in sections by themselves during the sessions of the General Secretaries' Conference, its title became less and less descriptive, and was changed in 1903 to "The Association of Employed Officers of Young Men's Christian Associations," and finally, at the meeting of 1911 a new constitution was adopted, providing for the affiliation within this association or conference, of the following groups of employed officers: (1) General Secretaries; (2) Physical Directors; (3) Educational; (4) Religious Work; (5) Boys; (6) County; (7) Railroad; (8) Industrial; (9) Army and Navy; (10) Colored; (11) State and Provincial.

The meetings of this conference of many groups are held annually, except in the year when the International Convention meets, viz, every third year.

2. The Secretarial Bureau

Reference has already been made to the Secretarial Bureau of the International Committee. It is an evolution from the first attempts to aid in obtaining men fitted for the secretaryship. In the early days applications used to come to the Com-

mittee from Associations for men suitable for the position of general secretary or physical secretary and occasionally a candidate for some such position would present himself or be brought to the attention of the Committee by letter. As this correspondence and the number of interviews increased, considerable time was required from some member of the office staff, and certain records and files began to be kept. Today the time of an expert secretary and several assistants is given to this work, and there may be found in the office complete records of thousands of men who are or who have been Association employed officers; the records include personal history, time of entering and remaining in each field occupied, with the position held, and all correspondence with and about each person. Hundreds of interviews are had every year with Association officials on the one hand, employed officers of various kinds on the other hand, and also with persons desiring to enter the work in some one of its many forms of service; there is a constant and ever increasing volume of correspondence, largely of a confidential nature and requiring expert handling. In fact the Bureau is an international clearing-house for the Associations and their employed officers. Experience, tact, discretion, the ability to read men, and a wonderful patience are qualities essential to success in the management of the Bureau. The care and vigilance which it is possible thus to exercise, prevents

many failures and greatly promotes whatever success there is in securing the right man for the right place. Few positions in business life test a man more severely than the general secretaryship of a City Association, and there is a constant process of sifting, with a survival of the fittest. The Year Book for 1912 reports 3,633 employed officers, 98 of whom have served over 25 years, and 430 over 15 years; 1,250 are assistants.

From the first the Bureau has been closely related to discovering, enlisting and training men for service, and it has been in practical cooperation with every serviceable means to these ends; especially has it kept in touch with those International, State and local secretaries who have shown success in finding and interesting eligible men. In the early days—and possibly now—these "sharpshooters" are the most dependable source of supply. It used to be the custom to invite candidates, more or less carefully selected, to the General Secretaries' Conference, and there were several special meetings for "those looking forward to the work" in which these men were examined and counseled by certain of the older or more competent secretaries. In the matter of more practical training—before the founding of the Springfield and Chicago schools—candidates were sent to certain Associations, those having a fairly broad or representative work, and the secretaries of which were "apt to teach," for an apprenticeship of several

weeks or months; Harrisburg, Pa., Newburg and Poughkeepsie, New York, and Peoria, Ill., were at one time the chief training centers. In 1883, 64 candidates were trained at these points and 52 of them entered the work.

3. The Springfield and Chicago Training Schools

In 1885 the Training School at Springfield, Massachusetts, was founded as a department of "The School for Christian Workers," a school established to train Sunday-school superintendents and other church workers. Jacob T. Bowne, then in charge of the International Committee's Secretarial Bureau, resigned to become secretarial instructor in the Association department of this school. Instruction in the physical department was given by Dr. Luther H. Gulick, who administered it for twelve years without severing his connection with the International Committee. Oliver C. Morse, a secretary of the New York State Committee, resigned to become an instructor and also secretary of the board of trustees of the school. Under these three officers, the school was developed during its first fifteen formative years.

From the beginning the number of students in the physical department was so large, that the emphasis by the school was upon adequately equipped men for this important branch of Association work, in

which there was such urgent need of expert leadership.

By means of a summer school conducted for several years by Dr. Gulick, and to which all employed officers in the physical department were invited, the great majority of these officers in the brotherhood were helped. Upon the much larger body of secretaries no such wide and general influence was exerted.

In 1890 the Association department of the School for Christian Workers, peacefully severed its connection with that school, and became a separate institution, located on property of its own in Springfield, and occupied wholly with the training of Association employed officers. Under the succeeding administrations of Henry S. Lee and Charles H. Barrows, and since 1896 of Dr. Lawrence L. Doggett, the equipment of the school in instructors and in buildings upon its campus has steadily increased, with continued first emphasis on the physical department. The school is now known as the "International Young Men's Christian Association College."

A similar training school now known as "The Institute and Training School of Young Men's Christian Associations" was opened in Chicago in the Association building of that city in the year 1890. It was an addition to an earlier undertaking —"The Western Secretarial Institute." This institute was begun in 1884 by Association secre-

tarial leaders—W. E. Lewis, state secretary of Wisconsin, I. E. Brown, state secretary of Illinois, Robert Weidensall, senior International secretary, and Clarence B. Willis, general secretary at Milwaukee, who established a summer camp on Lake Geneva. The object was at first vacational and vocational. The attendance upon it as such a resort grew steadily from year to year. Five years after the beginning of the Springfield school at the East, the addition to the Lake Geneva undertaking of a similar school for the West in Chicago, seemed desirable.

For twenty-two years its teachers and students have been accommodated in the Chicago Association building, but by the recent purchase (1912) of a good location in the city, the management, under its president, Dr. Frank H. Burt, has undertaken the erection of a building equal to the accommodation of its growing attendance.

These two schools have united to make a unique contribution in the training of Christian men and boys, enabling the church through the Association to relate itself to types of service to which it had hitherto been unrelated. These schools hold high standing among normal schools of physical education, and confer degrees upon graduates.

Both these schools have been slowly and patiently built up. Their alumni constitute a growing percentage of the employed force of the Associations. But the large majority of annual additions to this

force still continues to come from sources outside these schools.

4. Other Training Agencies

Summer Institutes

In response to urgent call for this additional supply, and equally for the further training of men already on the staff of the Associations, several well located summer schools have been established during recent years.

A remarkable development in this direction occurred at Silver Bay, N. Y., on Lake George, beginning in August 1904, when for a few weeks, instruction or training in one department of Association work was received by twenty-two secretaries and candidates. Seven years afterwards in August 1911, 598 such students came to the same grounds, now in possession of a corporation created to own and equip the property and devote it, among other kindred educational uses, to this Association educational agency. Those 598 students were distributed into groups for instruction to eleven different departments of Association work. The institute has been developed by the joint endeavor of International, State and local Association leadership, with valuable cooperation from the Springfield school.

At Lake Geneva the growth in attendance and instruction keeps pace with that of Silver Bay. This institute is organically related to the Chicago train-

ing school, being its summer term. Students at all of these institutes graduate and receive diplomas only after passing three annual examinations. After graduating, some have returned for a fourth, fifth and sixth year, finding in fellowship and opportunities for further study, a "continuation school," the program and curriculum of which they do not expect ever to outgrow. This expectation is shared by an increasing number of Association employed officers. Of the 3,600 employed by the Associations in North America, 1,300 attended the institutes of 1912. This percentage has been steadily growing from year to year.

The educational work and its benefits realized at Lake Geneva and later at Silver Bay, led to the beginning of similar and very promising undertakings in other parts of the continent. On Lake Couchiching in Canada since 1908; at Estes Park, Colorado since 1910; and at Black Mountain, N. C., beginning in 1912; also at Arundel on Chesapeake Bay for colored secretaries since 1908, good progress has been made on the same lines of instruction and fellowship. Uniformity in courses of study by all these kindred training agencies has been promoted. A similar summer training conference for student secretaries was begun in the summer of 1910.

The Fellowship Plan

The colleges have been important sources of supply in recruiting secretaries, especially for the

foreign field, and the number of college graduates entering the Association secretaryship has steadily increased. In 1910 Charles K. Ober was released by the Field Department of the International Committee to devote the larger part of his time to securing and training college graduates for the secretaryship. In two years (1911 and 1912) more than fifty recent graduates were placed in selected City Associations, on the "Fellowship Plan," the object of which is to select men of promise, and to bring each into fellowship with a successful secretary, in a fully developed Association, where he will be given an under-study relation, and a variety of service by which, if he has the making of a secretary, he will be able to satisfy himself and his Association friends regarding his possession of such qualification, and at the same time satisfy himself as to the value of the life work opportunity for him in the Association secretaryship.

Training Centers

A commission on recruiting and training men for the Association vocation, reported to the Employed Officers' Conference, held in Columbus, Ohio, in 1911, that there had been established at over twenty leading Associations, "Training center classes" for the study, under guidance of the general secretary, of Association history, organization and administration, and that 300 men had enrolled in these classes, 250 of whom were employed officers.

Thus from the beginning of the fourfold work, there was a wise discernment by lay leaders and secretaries of the need of expert employed executive officers. From decade to decade a growing solicitude was manifested by Association leaders to seek, secure and train these indispensable workers. In the last century the International Secretarial Bureau the General Secretaries' Conference, and the two training schools, made a strong beginning of secretarial training. This wise endeavor has taken form during the early years of the 20th Century, in the summer training institutes or continuation schools of the whole brotherhood; the Fellowship enlistment of college graduates, and the Training centers of city Associations. The steady development in efficiency of these training agencies, is creating for the North American Associations, the most valuable asset in their possession.

Questions on Chapter VIII

1. Give in brief the story of the first General Secretaries' Conference.
2. What general program was begun with the conference of 1873?
3. Tell what you can about the purpose and methods of the Secretarial Bureau.
4. What methods for training secretaries were in vogue before the Training Schools came?
5. Describe the organization and working of the Employed Officers' Association under the constitution of 1911.

6. Name each of the two Training Schools, its location, year in which it was founded, and the name of its president.

7. Describe one of the summer schools—location, scope of its courses, and general methods.

8. What is the Fellowship Plan?

A Class on the Gymnasium Floor

CHAPTER IX

INTENSIVE DEPARTMENTAL GROWTH

Early physical work—R. J. Roberts and his methods—Dr. Gulick and the new training—Athletic League—Physical Department extension—Early educational work in the Association—George B. Hodge and the new system—The work defined—The religious work supreme—Religious Work Department organized—A fourfold work.

Previous to 1885, Association workers had specialized on the whole fourfold work of the individual City Association as a unit, and upon the plan and equipment of the building as the home of that unit. Specialization had also been successfully attempted in extending Association effort and organization beyond the class of city young men to those in the student, the railroad and the industrial world, and among other classes and employments.

1. The Physical Work

Before 1870, physical training as a part of the work of the Association, had been thought of and planned. The Brooklyn Association in 1856 appointed a committee to consider the establishment of a gymnasium. Three years later on the initiative of Lyman Abbott, then one of the active members, the subject was taken up, and in 1860 an effort was made to raise $50,000 for an Association gymnasium. The committee reports "that this

measure was not adopted without much deliberation and that the opinion of clergymen, physicians, teachers, and practical business men was obtained, and that they have almost unanimously commended it." But the completion of the undertaking proved impracticable.

Problem of the Employed Officer

In 1885, fifteen years after the opening of the New York City Association building with its gymnasium, the physical department was still a problem in the minds of Association friends and leaders. The gymnasium was its principal agency. As many as 100 gymnasiums had been opened, but only 35 superintendents, as the physical director was then called, were as yet employed. These were without distinctive Association training. They did not come to the secretaries conferences, but in these conferences the secretaries confessed their inability to secure superintendents who were also Christian workers. Will the gymnasium secularize the Association, or can the Association Christianize the gymnasium? was seriously discussed among the friends of the work.

The need of a superintendent who was as pronounced a Christian worker as the secretary was urgently felt, for the gymnasium was popular with young men. It attracted to the buildings and rooms a larger percentage of the associate members than any other feature or agency. Where its influ-

ence was strongest, the associate outnumbered the active members.

The Boston Association gymnasium was a solitary exception, in securing as early as 1875, in the person of Robert J. Roberts, a superintendent who was also an active Christian worker. To the International Convention of 1881 he came on the invitation of the International Committee, and conducted a gymnasium class on the platform of the convention. It was the first appearance of the physical department or one of its agents upon the floor of the convention.

Roberts contributed some "essential elements to the gymnastic work of the Association." He laid down some fundamental principles with reference to physical exercise, which exerted a very profound influence upon the trend of the physical work. More than any man who preceded him, he popularized physical examinations. He framed a method in which many could participate, and every one, no matter how weak or unskilled, could receive the physical ministry he needed.

Evolution of Methods

The membership was large, the group was not homogeneous, the individuals were of different ages and in different kinds of employment, the degrees of physical ability varied. The members, too, in goodly proportion were busy men. The problem was a difficult and complex one. Roberts

triumphantly met the situation. "All exercises," he said, "must be safe, short, easy, beneficial and pleasing." This meant emphasis upon the hygienic aspects of exercise. He emphasized exercise for the "middle third of the body," the great fundamental muscles of the trunk, which later scientific research has indicated are most directly related to vital bodily organs, and their exercise, therefore, promotes organic vigor. He put emphasis upon exercises within reach of the mass of men and boys rather than upon expertness in gymnastic technique. The development of his "platform" resulted in a distinctive type of gymnastics, which brought performance within the ability of the novice, and which yielded splendid results in health development. Mr. Roberts coined the expression "body-building work" which typifies the Association method in training the body for efficiency, rather than making bodily strength an end in itself.

By emphasis upon the point that exercises must be interesting, Roberts stressed the importance of originality in program, of variety in schedule, of adaptability in method, and the force of personality in the physical director. His work was done with such dash, interest and enthusiam, that Association leaders became convinced that the physical director must be a man of unusual attractiveness in personality and leadership. Soon Association physical work became the most popular physical training agency in America, outnumbering in adherents

any other such agency, and making a distinctive contribution to physical training.

Training

Since 1871 to the annual meetings of the secretaries' conferences, at first scores and then hundreds of secretaries were coming. The conference of 1886 at Harrisburg was attended by 216 secretaries and assistants. For fifteen years this conference had been training secretaries by the contact of discussion and fellowship. But not one man from the physical department had yet appeared.

To the conference of 1888 came seventeen superintendents of that department. In their persons they gave evidence of the beginning of a training of competent Christian employed officers of the physical department. The leader among them, who was the cause of their coming, was Dr. Luther H. Gulick, among the first gifts of the medical profession to the Association brotherhood for the development of the physical features and agencies of its work. In 1886 he had come to the attention of the International Committee during his course of study as a medical student in New York City. In his medical studies, what related to body-building, to laws of health and hygiene, to prevention rather than cure of disease, challenged his attention and investigation. He was the son of a missionary, a member of a family eminent on the foreign mission field. The call to that field was under favorable

consideration by him. But his conception of what was needed, and could be accomplished at home by a just emphasis upon, and reverence for the physical man, led him in 1887 to begin his life work in this direction with the Young Men's Christian Association, in its physical department, serving both as physical department secretary of the International Committee, and as physical department instructor at the Springfield training school. At the Chicago school also a principal emphasis was placed upon the training of physical directors.

In 1892, a conference of physical directors was developed in connection with the General Secretaries' Conference. These conferences later (1903) grew into the Physical Directors' Society, a vigorous agency in standardizing, unifying, and extending the development of the physical department.

In 1895, by authorization of the International Convention of that year, the Athletic League of the North American Associations was formed, for the development and promotion of clean sport in athletics. The chairman of the International Committee's Physical Department, became chairman of the governing council of the Athletic League. The League became the medium of communication between the various Associations joining it, in their physical department affairs, including the holding of games, the establishment of athletic records, and other lines of scientific work.

In 1912 the number of physical directors, or

secretaries of the physical department was 642. In 613 gymnasiums nearly 80,000 individual physical examinations of young men and boys were reported; 175,000 young men and boys were enrolled in gymnasium classes, with over 9,000 in leaders' corps, and nearly 12,000 athletic teams or clubs had a membership of 86,262.

Extension

But beyond the circle of Association membership, the influence of this department was widely felt, in promoting the physical life of men and boys. Beside its own Association Athletic League it organized similar leagues among Sunday-schools and church clubs; also on playgrounds and in industrial plants. An International league promoted health propaganda. A swimming campaign in 1912 taught this valuable, and often life-preserving art to more than 70,000 men and boys. By these various extensions of the physical work beyond Association membership, nearly 500,000 men and boys were benefited during that year. Part of this extension was accomplished in response to the demand for men of Association physical training as instructors on playgrounds, and in schools, colleges and universities. It is estimated that 40 per cent of physical instructors in these higher educational institutions are of Association training. From China, Russia, Japan, South America, India and Australia comes urgent demand for these work-

ers. The few who have responded have greatly increased this demand, and have proved that the type of Association physical training which has developed in North America is sought eagerly on other continents.

2. Association Educational Work

In the parent Association the first educational feature recorded is that of the Exeter Hall lecture course in 1845, closely followed by the first literary society or educational club, "in order to bring young men under the influence of the Association, who could not be reached by the directly religious agencies." Four years later library and reading room facilities were provided. Class work privileges were not organized until 1853. The London report says, "We desired to provide for the members and their friends all that could tend to the enlargement of the mind, the cultivation of the judgment, and the consecration of the heart." Thus we note, the primary object in founding the Association was the religious life of men; the first efforts to help men in daily life were educational; and earnest care was taken that these so called educational agencies be kept as auxiliary to, not substituted for, the main object of the Association.

The Five Periods of Work

Apathy: 1851–1866. In August 1855 the report of the World's Conference at Paris stated that

educational facilities were offered to some extent in a few Associations of America as well as in England, and that they comprised libraries, reading rooms, literary societies, lectures, and a few evening classes in Greek, music and arithmetic.

In 1860 at the New Orleans Convention there were reported 48 libraries, 38 reading rooms, 18 literary societies, language and music classes, evening and mission schools. There were more classes in the dead languages than in all other subjects combined. In 1866 four Associations reported 60 students in class work.

Toleration: 1866–1880. With the beginning of the fourfold work in New York City in 1870, under the leadership of Mr. McBurney, appeared the first visible signs of definite plans in building and equipment for Association educational work. A splendid library, reading room, literary society, and three rooms especially for evening class work were provided. Gradually the conception grew that the most efficient Association work as a whole was for the development of the all-round man—spiritual, educational, physical and social. Similarly there followed the conception that the Association had a responsibility to help meet some educational needs of men which were not yet otherwise provided for.

Awakening: 1880–1893. The subject first appeared at a State Convention in 1887, when some emphasis and encouragement was thus publicly given it. In 1889 the subject first came before the

International Convention, and in 1893 about 10,000 different men were reported in class work; the service of the reading room, library and literary society had steadily grown; practical talks appeared with much success; class work in sixteen commercial and language subjects was conducted; and a beginning was seen in industrial and science subjects.

Encouragement: 1893–1900. In 1893 the International Committee added an Educational Department, with George B. Hodge, as secretary, for the promotion of appropriate educational work among the various Associations. Principles were studied, experience of all forms of supplementary educational work were gathered, and suggestions drawn for the benefit of the Associations. An advanced step was taken when a few Associations began to employ special secretaries to develop such work. Successful features and methods were advised and encouraged by the International Committee, while questionable features and policies were quietly discouraged. Special effort in work among boys appeared. Increasing effort was made to discover and meet particular vocational needs of men and boys. Small tuition fees began to be charged. A system of International examinations was inaugurated in 1896, which materially strengthened the quality of work done, and increased the respect and support of the public. Today (1912) these examinations include 55 different tests and over 4,000 men and boys take part.

In promoting the work during this period the International Committee made large use of exhibits at State and International Conventions and at other gatherings.

Expansion: 1900–1912. Day schools became prominent as an extension of the evening work, and summer schools for boys during July and August were provided. Special features were started such as courses in accountancy, insurance, real estate, textile designing, plumbing, fruit culture, poultry raising, business management, law, etc. Work outside the building grew rapidly. Much interest was taken in new forms of industrial education, vocational training and vocational guidance. Local supervision increased in number and efficiency. State supervision began to be given with splendid results. Increased emphasis was placed on quality of service rather than on quantity; on intensive rather than extensive growth; on the higher and more efficient training of secretaries; and especially on Christian character building.

The Need, Purpose, Nature and Scope of the Work

Need. The Association believes in the American public school system, with its various facilities from the kindergarten to the university. But the majority of men and boys have not profited by this great wealth of public school facilities. More than two-thirds of the boys leave school before the end

of the eighth grade; the average length of a boy's schooling is less than six years; only five per cent of all males are fitted by definite educational training for their vocations; illiteracy among voters in the United States is many times greater than in England, Scotland, and many other nations; there is much less opportunity for vocational training than in many other lands. These and other similar facts show the great need for Association educational facilities.

Purpose. To help increase all forms of supplementary education and thus encourage and strengthen existing schools, is the purpose of Association educational work. In other words, to develop Christian manhood; to help men and boys help themselves; to inspire them to higher ideals of life and service; to acquaint them with and help them to wisely develop their own capabilities; to increase habits of industry and thrift; and to prepare them to render more easily, willingly and effectively the highest type of industrial, social and Christian service.

Nature and Scope. Many years of experience in an ever enlarging program, show the following general divisions of privileges with their record for the same in 1912:

Reading rooms, in 830 Associations, provided with the best periodicals, magazines, technical and trade journals, and used by nearly 1,000,000 men and boys daily.

Books and libraries. Stimulation in the reading of good books is steadily developed. The working library for study and research is the center of efficient educational service. Public and private libraries are used increasingly; 70,000 good books read.

Educational lectures, of high grade with paid speakers of national reputation given to 1,900 audiences.

Practical talks, given by local talent to small groups of men, attended by over a half million.

Educational tours to places of historical, industrial or religious interest are enjoyed.

Educational clubs, for research, study and discussion are conducted in 930 groups with 22,000 members.

Class lecture series, including professional and experienced teachers and leaders, and involving advanced courses in law, accountancy, advertising, etc., attended by over 6,300 college men.

Educational classes include those in commercial, industrial, trade and all academic subjects. The courses run usually for a term of twenty-five sessions; 2,607 teachers give instruction in 120 subjects to 67,850 students, who pay $630,000 in tuition fees.

Tutoring for individual students is arranged in many Associations. A large amount of individual altruistic service is also rendered.

Extension features outside the Association building are conducted by over 100 Associations.

Coming Americans are aided educationally by 120 Associations, in which over 15,000 men are learning to read, speak and write English.

Day schools. In addition to the evening privileges, 40 Associations conduct regular day schools in which more than 6,000 students over fourteen years of age are enrolled.

Among different groups. While the most of this work is thus far conducted among city men, yet there is a growing work with adapted privileges among each of the following groups of men and boys: railroad, army and navy, industrial, county or rural, Colored, Indian, and college students.

Among boys. Over 16,000 working boys are already enrolled in definite evening class work. Special emphasis is given to meeting the needs of these employed boys. About 2,000 boys are studying in Association camp schools, and over 4,000 in vacation schools in Association buildings.

Supervision and Administration

With the growth of this educational movement there come increasing demands for competent and trained leadership. The annual expense of this educational work in North America in 1912 was $907,000 with tuition receipts from students alone of $630,000. The problems of securing the 2,600 paid teachers and more than 5,000 volunteer leaders, of maturing plans for meeting discovered needs, and of successful cooperation with the all-round

Association work, require the highest qualities of an educational engineer.

Local Supervision. In 1892 Edwin F. See, the general secretary at Brooklyn, secured W. H. Coughlin to give special attention to promoting educational privileges. In 1893 the Springfield, Ohio, Association convinced that the Association should help men in their industrial vocations, conducted the first courses in pattern making, tool making and cabinet work, supplemented with mechanical drawing and shop mathematics. In 1894, 23rd Street Branch, New York, Chicago, and Hartford each secured men to promote such work; in 1896 Boston did likewise. Now (1912) each of the 73 Associations with educational secretaries has from one to ten men employed for their entire time either as secretaries, heads of various sections, or teachers.

Progress

When the International Committee began to encourage, unify and promote this work in 1893, it was crude and superficial. There were only a few courses provided; only a handful of poorly paid teachers; little or no public respect and no encouragement from educators; but few students and those largely in the three R's; the work regarded only as a side issue and not a regular Association feature; no special provisions in buildings or equipment; no tuition receipts. Today (1912) there

are over 120 courses of study for men and boys, including the industrial, trade and vocational as well as commercial and language subjects, and with more regular attendance than in public evening schools; increasingly favorable public respect and cooperation from educators; about six times as many regular students, including business men and college graduates, in addition to those in the three R's; regarded as a vital part of Association work for building Christian manhood, instead of as a side issue; with large and specially designed buildings to provide room and equipment; with receipts from tuition fees alone to provide about 70 per cent of the expenses of a work fifteen times as large as that of twenty years ago.

3. Association Religious Work

The Association owes its origin to the solicitude of a Christian young man for the religious welfare of his companions. The growth of the movement has been from the beginning in proportion to the fidelity of leaders and workers to this intent and motive of the founder. The whole fourfold work has been in a broad and true sense of the term, religious. To say of any one department or feature that it is secular, is to disregard this originating and pervading motive which from the beginning has characterized the Association worker and his work. This religious motive has grown out of personal loyalty to Jesus Christ, His Kingdom and Church.

Achievement in religious work in this broad signification of the term is the standard and ideal of Association achievement. According as the whole fourfold work has become religious in intent, operation and result, to that extent it is distinctive Association work.

Testimony of Conventions and Conferences

This supremacy of the religious motive and spirit has been significantly conspicuous in Association conferences. Invariably it has been the religious spirit that has dominated the proceedings and utterances of delegates and leaders in conventions, on either side of the Atlantic or the Pacific. It has expressed itself most directly in an emphasis upon Bible study and evangelistic work.

In North America, beginning with 1871, the International Convention, by arrangement of its Committee, vigorously discussed and promoted Association Bible study. In every succeeding convention some phase of this important work was carefully treated by competent leaders. The subject was equally emphasized in the more frequent State and Provincial Conventions. Reports in the Year Book for twenty-seven years (1885–1912) continued to show an encouraging growth in Bible study and Bible classes.

Evangelistic work among young men was discussed, promoted and impressively illustrated and exemplified in every convention, especially on

Sunday—the closing, crowning day of each convention—when delegates were heard in almost every pulpit, and by the young men of the city in a mass meeting of their own, where deep impression was made upon the entire community, concerning the supreme religious purpose of the brotherhood. The same religious spirit has prevailed in the meetings, International, State and Provincial, of Association employed officers.

Specialization on Religious Work

Because the whole work was religious in intent of worker and leader, volunteer or employed, in all departments, there was a prevailing tendency to defer indefinitely any specialization on "religious work" so-called, namely, upon the biblical and evangelistic phases of Association activity, by a class of specialists devoted to this phase of work. It was naturally thought by many, that if men were set apart to devote themselves wholly to these features, other workers would each in his own department feel a lessened responsibility in relation to Bible study and evangelism. Experiment and experience have tended to weaken, not to obliterate, this solicitude. For emphasis upon religious work and its methods by specialists, has proved religiously helpful to other workers and their work in other departments, in so many instances as to justify this specialization.

In 1897, at the International Convention in

Mobile, the suggestion was made that there should be a secretary of the International Committee for Bible study, who might bring to pass a desirable measure of uniformity in methods and Bible courses. The discussion culminated in a resolution recommending the employment of an International secretary to promote Bible study and personal Christian effort among the Associations. McBurney strongly advocated this step, and was one of the contributors of $250 toward the salary of such a secretary. In July 1897, an informal conference was held, composed of twenty-one Association leaders, local, state and international, at which for several days, with earnestness and thoroughness, the religious work of the North American Associations was studied.

In the following spring, the New York State Committee called a conference at which, under the leadership of Edwin F. See and F. S. Goodman, there was prepared the material for the first "Prospectus" of the Bible Study Department. This prospectus was subsequently issued by the International Committee. Its purpose was declared to be "an attempt to crystallize the growing sentiment among the Young Men's Christian Associations in favor of progressive and uniform Bible study on a broad basis." In it was presented the best of existing methods and courses of Bible study. It was enlarged in the two years following to present both the Bible and the evangelistic work. The

invaluable contribution thus brought together, finely illustrates that method of combined effort by leaders local and supervisory, which has so often given efficiency to the Association work in all its departments.

In 1899 the International Committee secured Fred B. Smith to specialize on the evangelistic work, and in 1901 Fred S. Goodman was secured to specialize on Bible study.

A more careful study and visitation of the whole field was then undertaken. To the graded courses of Bible study already wrought out by the Student Department, were added many more, adapted to boys' and to other departments of the Association work.

A better organization of this special religious work in the local Associations was also promoted. Local religious work secretaries began to be secured by leading Associations. The number of young men and boys attending Bible classes and evangelistic meetings steadily increased.

The Fourfold Religious Work

This special religious work gradually took on a more definite fourfold form: (1) Bible study for saving men and developing Christian character. (2) Aggressive religious meetings of an evangelistic type. (3) Organized personal Christian effort "in the sphere of the daily calling." (4) A more

helpful, supporting relation to work for young men in non-Christian lands.

Gradually the religious impulse was more widely felt in the physical, educational, social and other departments. During the decade since 1901, the number of International secretaries in this department increased to ten, while the number employed by local Associations is over fifty.

Summary

Since the organization of the Religious Work Department in 1901, religious work has advanced rapidly in types and methods of work, literature of principles and methods, and in the number of boys and men brought to an open confession of faith in Jesus Christ. The ratio in the growth of buildings, and in the various forms of the so-called secular agencies, great as this has been, has been exceeded in the decade ending with 1911 by nearly every phase of religious work. For example, during this decade the net property value of the buildings, equipment and endowment of the North American Associations increased 211 per cent; the membership of the Associations increased 96 per cent; the number of men enrolled in educational classes 130 per cent; and young men using gymnasium 96 per cent; while the growth in number of Bible teachers and workers, religious work secretaries and committeemen, Bible class members, attendance at shop meetings, men and boys converted, and money expended

on this religious work, varied from 189 to over 1,500 per cent.

Questions for Chapter IX

1. In the early periods of the physical work, what was the most serious problem?
2. Tell something of R. J. Roberts and his work.
3. State some leading facts regarding Dr. L. H. Gulick's relations to the physical work of the Associations.
4. Through what five descriptive periods is the educational work of the Associations said to have passed?
5. What action of the International Committee initiated the Period of Encouragement, and what advance soon followed?
6. Name some facts in the Period of Expansion.
7. What relationship does the educational work of the Associations bear to the Public Schools?
8. What are the special functions of the Religious Work Department?
9. What is the Fourfold Religious Work?

CHAPTER X

THE STUDENT DEPARTMENT AND ITS EXTENSIONS

Early Student Associations—New departure at Louisville Convention—Summer conferences—Student secretaries—Social service—Student Volunteer Movement—Extension to foreign mission fields—A worldwide federation—World student conferences.

No new departure in the work of the North American Associations was more significant, than its extension beyond the class of commercial young men in cities, to the students in college and university.

1. The Student Association Movement

As early as 1858 Student Associations were organized in the Universities of Virginia and Michigan. But these, as well as those formed a little later in other institutions, were more or less isolated from one another, until in 1877 when a concerted intercollegiate student movement was attempted. In that year, during a visit to his sons, then students at Princeton, the attention of William E. Dodge, a member of the International Committee, was called to one of their fellow students, Luther D. Wishard, who had come to Princeton from Hanover College, Indiana, where he had been active in the Student Association of that institution. As a student dele-

gate he had attended the International Convention of 1872, and was so deeply impressed with the value and importance of the College Association, that he desired to promote its organization at Princeton. With this desire Mr. Dodge expressed hearty sympathy, and suggested also that through such an organization at Princeton, the work might be extended to other colleges. Mr. Dodge enlisted the cooperation of the International Committee, and shortly afterward the Christian organization of undergraduate students at Princeton—The Philadelphian Society—by a change in its constitution, became a College Young Men's Christian Association.

In response to its request, this Association was authorized by the International Committee to invite students from other colleges to come, not as delegates, but as college representatives, to the International Convention at Louisville in 1877. Twenty-five students from 21 colleges in 11 states responded. After deliberation, they asked the Convention to instruct the International Committee to employ a visiting college secretary, to promote an intercollegiate movement, composed of Young Men's Christian Associations, organized for work by Christian students among their fellows. The Convention granted this request, and the Committee secured Mr. Wishard for this position.

During the next eight years the number of Student Associations grew to 250 with over 13,000 members. The growth in Bible study and the evangelistic

work among them had steadily increased. Over ten thousand students had been led into the Christian life. A leading educator, Professor Roswell D. Hitchcock, pronounced this student work, "the great fact in the religious life of our colleges," and a few years later President Patton of Princeton said: "The Young Men's Christian Association has well nigh the monopoly of the religious culture of students in our universities and colleges."

To develop this work unusual supervision was

STUDENT ASSOCIATION BUILDING, GEORGIA SCHOOL OF TECHNOLOGY, ATLANTA, GA.

called for, owing to the transitory character of the student membership and official management, and also to the small number of local Student Associations employing a general secretary to give the time needed from the executive officer of a band of volunteer workers.

The Northfield Conference

A strong reinforcement of this needed supervision was secured by the International and State secre-

taries in the student summer conferences. The first of these was the Northfield Student Conference. It had its origin in a suggestion from the International student secretary to Dwight L. Moody. In response to this suggestion, in the summer of 1886, students from all the College Associations were invited by Mr. Moody to come together for the study of the Bible and Student Association work, upon the campus of the Mount Hermon School, recently founded by Mr. Moody, and located not far from his own residence at Northfield.

This conference, of nearly four weeks duration, was attended by 248 students from 89 colleges. The Northfield Student Conference has met every summer since 1886, and in the following twenty-five years became the parent of eight similar conferences organized in different sections of the country: (1) At Lake Geneva, Wisconsin, for the middle West (in 1890); (2) at various places in the South from year to year until 1912, when at Black Mountain, N. C., a permanent site was secured; (3) at points in the Middle Atlantic states for that region; (4) at points in the Southwest; (5) at Pacific Grove, California; (6) in the Rocky Mountain region at Estes Park, Colorado; (7) at Columbia Beach, Oregon. The aggregate attendance of students upon all these conferences in North America, in 1912, was over 3,000. Vigorously fostered by the supervisory agencies, their program and leaders have steadily improved in quality and efficiency.

This Northfield conference is also the parent of similar student conferences on other continents. The first of these was begun in Japan in 1888. There are now (1912) nearly 100 of these conferences in all parts of the world.

Growth of Student Associations

The first two general secretaries of individual Student Associations were secured at Yale and Toronto in 1886. The number steadily increased until, in 1910, a summer school of these secretaries met at Lake Forest University, with one hundred and three student secretaries in attendance. This was the beginning of another permanent training agency, allied to the summer institutes already described, for the training of Student Association employed officers.

The number and efficiency of the International student staff has steadily increased, and has been reinforced by student secretaries of the State Committees, and by secretaries of the Student Volunteer Movement. Over twenty such secretarial student leaders are now (1912) employed by the International Committee in supervision of this work. John R. Mott, who in 1891 became the senior student secretary of the Committee, still continues in a relation of general leadership of this group.

In over 700 universities, colleges, theological seminaries and preparatory schools, Student Asso-

ciations are organized, enrolling a total membership in 1912 of 81,055.

Because of the fact that provision is otherwise made for the physical, social and intellectual life of these students, the Association in the student field is occupied almost wholly with religious work.

In Student Associations in 1912, 24,928 men were enrolled in voluntary classes for the study of the Bible. Progressive Bible study courses have been prepared for students, and are arranged for daily study. Meetings of an evangelistic character are held from time to time during the college year.

Christian students are also being enlisted in various forms of Christian service. Nearly 4,000 white students in the colleges of the South in 1912 were enrolled in classes studying the book, "Negro Life in the South," prepared by one of the Southern Student Association leaders. Deputations of students at week-ends, or during the vacation season, are sent into rural communities for evangelistic work. Sunday-schools are maintained, in some cases almost entirely by students. Other men, under the direction of civic societies, charitable organizations and like agencies, are engaged in different forms of social service work. Rescue missions claim the service of many undergraduates, and in later years a large amount of work is being done by members of Student Associations in the interest of the foreign working men. Classes for these men are conducted in English, civics, elementary science and American

citizenship. In New York City alone in 1911, 165 groups of foreigners were thus cared for by students from the different universities and colleges in that city.

In the "Alumni work" of the Student Association movement, graduates are being related to religious and welfare work in churches, Associations and other organizations, in the communities to which they have gone after graduation.

Successful efforts to secure able candidates for the ministry have been made by these Associations, through special institutes and conferences. Similar effort has been made on behalf of the Association secretaryship, and the various departments of philanthropic work.

2. The Student Volunteer Movement

Out of the first student summer school of 1886, grew another agency of first importance—the Student Volunteer Movement. Of the 248 students who tarried at Mount Hermon for nearly four weeks in 1886, one hundred volunteered for foreign missions under the leadership of Robert P. Wilder, a graduate of Princeton, who came with the Princeton delegation. One of this hundred was John R. Mott, then an undergraduate student at Cornell. A result of the interest thus awakened, was an urgent desire by these volunteers that other students should hear the appeal to which they had responded. Mr. Wilder and another volunteer who was not at

Mount Hermon, John Forman, gave the next college year (1886–7) to a tour of visitation. A generous friend, Daniel W. McWilliams, offered the money needed for the tour, provided the General Secretary of the International Committee should be treasurer of the fund, and the details should be arranged by the International student secretaries, and made a part or department of their work. As many as 176 colleges were visited throughout the continent, and many volunteers for foreign missions enlisted.

This was the beginning of a work which resulted in the organization at the Northfield conference in 1888 of the Student Volunteer Movement for Foreign Missions. It was organized as an agency of both the Young Men's and the Young Women's Student Associations, to secure for the foreign mission work of the churches, missionary recruits from among both men and women college students. There was no thought in the beginning of seeking recruits for Association work in foreign mission lands, for that work had not then been entered upon by the North American Associations.

In organizing the executive committee of the Movement in 1888, the International student secretary, John R. Mott, was made and has continued (1912) chairman. The Student Associations of young women and the missionary organization of students in the theological seminaries, were also represented on the committee. The volume and

momentum of the movement steadily increased. In its management and progress it has continued closely identified with the Young Men's and the Young Women's Christian Associations, the theological seminary organization becoming later identified with the Student Association movement. Among its visiting secretaries were, at the beginning of their careers, Robert E. Speer, J. Campbell White, Fletcher S. Brockman, Horace T. Pitkin, Logan H. Roots (now Bishop of the Protestant Episcopal Church in China), G. Sherwood Eddy, and other leaders in foreign mission work.

The five quadrennial conferences of the Student Volunteer Movement—in 1894 at Cleveland, 1898 at Detroit, 1902 at Toronto, 1906 at Nashville, and in 1910 at Rochester, each under the chairmanship of Mr. Mott, with the strong cooperation of other missionary leaders of the church, have been meetings of extraordinary interest to students. The attendance and enthusiasm have been phenomenal, and beyond what has been manifested in any other undergraduate student assemblies.

This whole Student Volunteer Movement, with its sane management, its stimulating program and energetic efficiency, has contributed inestimably to the spiritual life of Student Associations.

It has created an additional bond of vital union and fellowship, between the Association and the churches. It has carried the missionary appeal to over one thousand institutions in North America,

and already (1912) it has offered to the churches over five thousand men and women who are now on the foreign missionary field, as the representatives of those churches.

3. Foreign Association Propaganda by North American Associations

Another very significant outgrowth of the student work, was an Association propaganda in foreign mission lands. Some of the college student leaders upon their graduation entered the ministry, and became foreign missionaries. They felt the need, in the missionary colleges, of the Student Association they had valued as undergraduates. They corresponded on this subject with the International college secretary whom they had known in their college days. As early as 1884 in Jaffna College, Battiscetta, Ceylon, a missionary teacher, Frank K. Sanders, formed what claims to be the first Young Men's Christian Association in Asia. At the close of his term as teacher he tarried on his way home, and visited in the interest of the Association work the Syrian Protestant College at Beirut, and the Central College of Turkey at Aintab.

In September 1886, in the high school at Tungchou, near Peking, China, Rev. H. P. Beach formed a Student Association. This was followed by similar organizations in Wylie Institute, Peking, and in the Anglo-Chinese College at Foochow. From these and other sources, the International

student secretary received urgent requests that he should visit the foreign mission field, and establish Associations, as he had done on the home field.

In 1887, a veteran missionary from India, Dr. Jacob Chamberlain, appeared at the Northfield Student Conference, and made an earnest appeal for the speedy establishment of Associations in the cities and among students in India and elsewhere on the foreign mission field, on the pattern of the City and Student organization and work in North America. He also cooperated with the International secretaries in bringing this appeal to the attention of the Foreign Mission Boards of the different churches. They joined heartily in the opinion that the time was now ripe for such an agency, as part of the foreign missionary enterprise of the churches. A special fund of which the International General Secretary was made treasurer, was provided to cover the cost of a tour of visitation in foreign lands.

The International Committee granted to Secretary Wishard a leave of absence for the purpose of this journey. No authority to undertake Association work beyond the home field had as yet been granted by the International Convention to its Committee. The World's Committee, however, being willing to authorize such a tour by him if without expense to its treasury, he set out under the sanction of that committee, as its secretary for the time being—a sanction confirmed by the action of the World's Conference of 1888 at Stockholm.

Foreign Education Committee

Meanwhile to the Northfield conference of 1887, came a call for teachers of English in the government and private schools of Japan. A Yale graduate attending the conference, John Trumbull Swift, the secretary of the Association in Orange, New Jersey, was the first to make favorable reply to this call. "A Foreign Education Committee" was formed, composed of four secretaries of the foreign mission church boards. Elbert B. Monroe, a member of the International Committee, who later became its Chairman, consented to be chairman of this committee, and its secretary was the International General Secretary. Mr. Swift was the first of thirteen teachers sent out by this committee. The chairman advanced the traveling expenses of this first teacher, as a first contribution to the fund needed. Soon after reaching Tokyo, Mr. Swift was appointed corresponding member for Japan, of the International Committee.

The Foreign Education Committee and its work, was the beginning of a teacher movement that has become a permanent, effective organization in Japan—(1) holding an annual conference on the teaching of English, and (2) publishing an English teachers' magazine.*

*"In 1912 the number of these 'Association Teachers' as they are called, was 111, distributed among sixty schools in thirty cities.

"Eighteen of these teachers entered foreign missionary service, nine the Association secretaryship; fifteen the ministry at home; eighteen entered business, law or scientific careers at home; nineteen became teachers in the United States and Canada; thirty-two are teachers in Japan or China; four have died; one teacher founded a successful independent interdenominational mission, which has undertaken the evangelization of a province in Japan."

Early in 1888 Mr. Swift set out for Japan, and was soon successful in forming a Student Association in the Imperial University at Tokyo, and also in promoting in the City Association a movement for a building. Towards the fund for this he influenced a gift from America of $25,000, returned home in the summer of 1889, and completed raising the balance of the needed fund of $60,000.

In the same summer of 1889, the International Convention meeting in Philadelphia, authorized its Committee to undertake Association extension and supervision abroad, through foreign missionary secretaries, provided this were done on invitation from the church agencies and missionaries already on the foreign field, and in cooperation with them in their work, and provided also the money needed were separately solicited as a distinct fund, for this department of the Committee's work.

Under this authority, in the autumn of 1889, Mr. Swift was appointed by the Committee as its secretary for Japan, and David McConaughy, the secretary of the Philadelphia Association, as its secretary for India. These first two secretaries for the foreign field, left New York City on the same day in October 1889, one going west to Tokyo and the other east to Madras.

In 1891, a third missionary secretary, Myron A. Clark, a graduate of Macalester College, Minnesota, was sent to Rio de Janeiro, Brazil, as the first Association messenger to South America.

Mr. Wishard returned from his journey in 1892, and continued until 1898 the foreign mission secretary of the Committee, for administration from the home base. He was then succeeded by Mr. Mott, who, in connection with his other responsibilities, is still (1912) giving his strong, commanding leadership, to the foreign work of the Committee.

Further account of the development of this work will be found in a subsequent chapter.

4. World's Student Christian Federation

Another very significant outgrowth of the student work was the World's Student Christian Federation. To the Northfield Conference in 1887 came Henry Drummond from Scotland with a message of wonderful inspiration. He was followed in 1888 by a delegation of twelve students from Oxford, Cambridge, Edinburgh, and Utrecht. They too brought an inspiring message and returned home impressed by the great benefit to be derived from intercollegiate fellowship and cooperation. The intercourse thus wisely begun between American and European students was carefully fostered, particularly by the visit of James B. Reynolds to Europe.

In 1894, the year of the Jubilee World's Conference in London, John R. Mott made the first of his significant tours of visitation beyond the American continent. Of this tour he made the following report:

"In response to an invitation from the Student

Volunteer Missionary Union of Great Britain, I spent several weeks in May, June and July, 1894, in studying and promoting the religious life and work of the British colleges. It was my privilege to visit practically all the great universities of England, Scotland, Ireland and Wales. Much was learned that has been helpful to me in the American work, and on the other hand, the lessons from the experience of the College Associations of America, proved to be stimulating and helpful to the British workers. A remarkable student conference was held at Keswick, which resulted in the final organization of an inter-university Christian movement corresponding to our own. Able secretaries were appointed and remarkable results have followed. Some assistance was also rendered to the student work on the Continent, particularly in Paris. Our faith claims a marvelous development in the rule of organized and aggressive Christian work among the students of Europe during the next few years. There is no more significant sign on the horizon of the student world."

Upon his return to America, Mr. Mott undertook a scheme to unite the Christian students of all lands. The plan as approved by the International Committee contemplated a world journey, having the single aim of forming and promoting a world federation of the Christian students. To begin such a federation, three student movements outside of and reinforcing that of North America, were

available; the British College Christian Union, the German Christian Students Alliance, and the nucleus, or promise of one, in the Scandinavian universities. In the summer of 1895, Messrs. Mott and Wishard, each being granted leave of absence for the purpose by the International Committee, obtained the cooperation of the British and German student movements, which sent with the two North American delegates, their own representatives to meet in Sweden at the castle of Vadstena, with students from Scandinavia as the guests of Prince Bernadotte. In the ample accommodation provided in that castle, the 200 students were hospitably entertained. Among these delegates from four movements were representatives from the United States, Canada, the United Kingdom, Germany, Denmark, Sweden, Norway, and Finland. A fifth movement was represented by the foreign work secretary of the International Committee. It was composed of the widely scattered student Associations in non-Christian countries. These were part of the field of this secretary. The World's Student Christian Federation was formed:

(1) To unite Student Christian movements or organizations throughout the world, and to promote mutual relations among them.

(2) To collect information about the religious condition of the students of all lands.

(3) To lead students to become disciples of Jesus Christ as their only Saviour and as God.

(4) To deepen the spiritual life of students.

(5) To enlist students in the work of extending the Kingdom of Christ throughout the world.

Dr. Karl Fries of Sweden was chosen chairman, John R. Mott of North America, general secretary, L. D. Wishard of North America, treasurer, and J. R. Williamson of Great Britain, corresponding secretary.

Mr. Mott continued his journey, through India, Australia, China, and Japan, forming four national student movements, and relating each of these to the Federation, in addition to the five movements united at Vadstena. Meanwhile, in 1895–6, while Mr. Mott was in Asia, Mr. Wishard went to South Africa, and organized the South African Student Movement which was duly admitted to the Federation. All these eleven movements were represented at the first conference of the Federation, which was held in North America in July 1897 at Williamstown, Mass. Conferences have since been held in 1898, at Eisenach, Germany; in 1900 at Versailles; in 1902 at Sorö, Denmark; in 1905 at Zeist, Holland; in 1907 at Tokyo; in 1909 at Oxford; and in 1911 at Constantinople.

In 1913, instead of four movements federated at Vadstena in 1895 composed of 599 local societies having 33,000 students and professors in their combined membership, the Federation is composed of twelve movements, having 2,305 local societies which have, all told, 156,071 members. It deals with

national organizations only, not with local societies. It seeks to strengthen each country's sense of unity and to encourage its initiative. The significance of the Federation is that it consists of thousands of students, representing all departments of academic life, in all parts of the world, banded together not only to assert their faith in Christ as His disciples and followers, but to lead other students to faith and life in Him. Loyalty to Christ as God and Saviour, and to His rule in conscience and life, holds together this world brotherhood.

Student World Solidarity

A swifter progress towards genuine solidarity in world consciousness, fellowship and organization, has been accomplished by the Student Department of the Young Men's Christian Association, than by its parent the city organization. This has been due to several causes:

(1) The forms and methods of Association work among students are less varied and more simple, than are required among young men of other classes. They are also occupied almost exclusively with the religious life and work. The class unit, the members of which have closest sympathy with one another round the world, is probably the student class.

(2) The Student Department has had for its leadership the life service of by far the ablest man in his generation, from among those who have given

their lives to work in Christ's name among young men. This has been a factor of incalculable value.

To the entire Association brotherhood in all lands, it is a great advantage to be led in world consciousness and world development by its student membership. The undergraduates who form the great majority of this membership are still young, and are on the road to graduate into the other sections of the brotherhood in the commercial, industrial, military and professional world, and into the busy life of the city, as well as the more quiet life of the rural community. An unusual percentage of this class becomes influential in church and state, at home and abroad. They also carry this influence into the work of the Association brotherhood, in those departments of it with which they become identified in later life.

Questions for Chapter X

1. Tell about the beginnings of the Student Movement in 1877.
2. Give the story of the first Northfield Conference.
3. Name several forms of Christian Social Service in which students are being enlisted.
4. Describe the Student Volunteer Movement, and what it has accomplished.
5. What led to the extension of the Student work to the foreign mission fields?
6. Tell something about the World's Student Christian Federation.
7. Why is the foreign work of the North American Associations so largely under student leadership?

CHAPTER XI

EXTENSION AMONG RAILROAD MEN AND OTHER GROUPS

Beginnings of Railroad work—Lang Sheaff—Need of the work—Four fundamentals—Organization—Equipment—Buildings—Supervision—Extensions—Industrial service—Immigrants—On the Canal Zone—Army and Navy—Colored young men—Dr. Weatherford—Julius Rosenwald—The Sioux Indians.

From the beginning of the Association movement one of its strong and distinguishing features has been its adaptability, the elasticity of its methods permitting a ready readjustment to fit the conditions and necessities of any class of men under any variety of environment. Thus far in its history, to no phase of life or employment in which normal manhood is found, where its aid has been sought or where duty has pointed the way, has the Association failed to respond, and with practical and acknowledged success. Several of these unique "extensions" are treated in this chapter. As the Association began among young men of the commercial classes and entered the student world successfully, so with equal efficiency it rendered service to men in the industrial world.

1. The Railroad Department

The Detroit Convention of 1868 authorized the employment of a man to undertake religious work

among the large numbers of men then engaged in the construction of the Union Pacific Railroad. Robert Weidensall was the man selected. It is a significant fact that the first work attempted by the International Committee through an employed agent was for railroad men.

But the first organization of railroad men into a Young Men's Christian Association was begun at Cleveland in 1872. For some time religious meetings had been conducted by the Christian railroad men, assisted by members of the City Association and some of the local pastors. As a result of this interest and with the cooperation of railroad officials and the Cleveland Association, a room in the depot was set aside and fitted up as a resort for railroad men, and as a place for holding their meetings. This work was under the direction of a committee of the City Association, and George W. Cobb, an active member seeming to possess the requisite qualifications, was employed as "Superintendent of the Reading Room." Several years later this work became an organized and independent Railroad Association; still later, at the request of the men themselves, it was made a branch of the City Association.

As with most new departures the railroad work grew slowly. It required supervision and equipment with consequent financial outlay, and naturally this must largely come from the railroad companies; but these corporations are little influenced

by sentiment, and have scant sympathy with a movement till it has passed the experimental stage. Even the International Convention of 1873 grudgingly allowed Mr. Cobb five minutes in which to report the Cleveland work, and it was not till 1875, at Richmond, when both the man and the money were placed at the disposal of the Convention, that the International Committee was authorized to employ an agent to promote the organization of Railroad Associations. Lang Sheaff then entered the field for five months. In the meantime the work had been started in Chicago, Erie and a few other places. W. R. Davenport of Erie, a prominent manufacturer and a Christian man of vision, became deeply interested and earnestly advocated the movement at the conventions. Mr. Sheaff's efforts were rewarded by organizations at two important points. An Association at Altoona was an entering wedge in the Pennsylvania system, and one at the Grand Central Station in New York so awakened the interest of Cornelius Vanderbilt, that for the rest of his life he was an earnest and influential friend of the movement. In 1877 the International Committee placed a traveling railroad secretary in the field, and from that time there was a steady advance. In 1890 the railroad work had been established at 82 division and terminal points, and in every instance the value of this organization to the railroad service, as well as to the employee,

was recognized by the financial cooperation of the railroad management.

There are more than a million men employed on the railroads of North America. The majority of these men are much away from home, obliged to eat, sleep and spend their leisure hours in such places as are open to them; and at many division points, especially in the less settled sections of the country, these are in every way unsatisfactory. As a class, railroad men enjoy but a minimum of the better social, cultural and religious privileges of ordinary life. The Association building with its cleanly appointments, homelike atmosphere, social attractiveness, and sane and simple religious features, undertakes to supply as far as it may, the comforts and the social and moral environment of the home life. The men are more contented, happier, and consequently better. Railroad officials have quite generally come to recognize this, and today 85 per cent of the railroad mileage of the continent is contributory to a greater or less extent to the Railroad Association as a movement.

The Need and the Methods

The Railroad Association movement rests upon four fundamental facts: (1) Equipment. Without an adequate equipment the men are not attracted, as there is little to draw them to the Association. (2) Official endorsement. Without this endorsement, and consequent accord with the company,

the work could hardly exist; railroad men as a class are loyal, and it could not be expected to gain their confidence in a movement which lacked the endorsement of the railroad management. (3) Corporate support. The maintenance of a satisfactory equipment, including supervision, demands a considerable financial outlay, and while the Association membership may be depended on for a certain share of this, the corporations must always be expected to meet more or less of the expense. And they have always shown great readiness to do this; often in times of financial stringency, railroad companies have reduced appropriations in nearly all other departments of the service, but have left intact the Associations. (4) Cooperation of employees. Paternalism is not popular on this continent; men want a large and a free hand in affairs, or their interest cannot be secured or held for any movement. Railroad men must feel that it is *their* Association.

As to manner of organization, there are three classes: In places where a strong City Association exists, the railroad work becomes a branch or department of the City Association—under the metropolitan plan, it is coordinate with the other city branches. Where there is no City Association, the railroad work is organized as an independent Railroad Association. Where no City Association exists, and the absence of an active membership makes it impracticable to organize with a board of management, the work is put on a provisional basis,

under the supervision of the International or State, or Provincial Committee. The Railroad Associations are democratic; a board of management is usually representative of all classes employed in the service.

In the process of departmental growth there has been an evolution in methods. At the first, Associations were established at points where the local interest or the patronage of individual officials made the action practicable. Of late years the attempt is to promote the organization on the entire lines or system of a company. After an assured success at some initial point, the management not infrequently asks for an expert investigation of the road, subsequently authorizing Associations with necessary equipment and supervision at certain places recommended in the report of the expert. A helpful outgrowth of this system plan is seen in the New York Central Federation, composed of more than forty Railroad Associations in eight different states and provinces; the occasional getting together for conference of such a homogeneous group is exceedingly helpful.

Among the appliances and features in common use in the Railroad Associations are: the rest room, where men may find a comfortable bed at any time of the night or day, retiring to be called at any specified hour; restaurant or lunch room, with good food supplied at moderate rates; hot or cold baths at all hours; a reading room, library and

correspondence facilities; temporary hospital or first aid packages; a variety of recreative games, musical instruments and social entertainments; educational classes, Bible study and religious meetings. In the larger Associations may be found gymnasium, swimming pool, and features of various kinds that are suited to the place, and the needs and tastes of the men.

Buildings and Growth

A small building was erected for the Railroad Association at West Detroit in 1878, and an occasional one was added during the following decade; but the real era of railroad buildings did not set in until the nineties, since which time there has been a steady advance to the present. About five-sevenths of these buildings are owned by the Associations; the remaining ones are set aside by the corporations for the exclusive use of the Associations. In 1888, Cornelius Vanderbilt, at that time president of the New York Central Railroad, erected at the New York City terminal, a large and well appointed building for the use of the Railroad Association. Later he added to it, doubling its capacity. In the plans of the new terminal station, just being completed (1913), the Association is to be housed in a structure costing $460,000 exclusive of site and furnishings. The 1912 Year Book gives the buildings owned and occupied by the Railroad Associations as 123, valued at $2,987,-

600. Buildings set aside for the use of the Railroad Associations, 54, valued at $1,391,500.

As there are few roads or systems today that are not interstate, if not international in their extensions, the general supervision naturally falls largely within the scope of the International Committee; yet the coordinate State and Provincial Committees, each in its own particular field, render a needed and

UNION STATION RAILROAD BRANCH, ST. LOUIS, MO.

most helpful supervisory service. The number of International railroad supervisory secretaries increased from two in 1889, to nine in 1912; the number of local railroad secretaries and assistants from 113 to 518; the budget of annual expense from $136,000 at 96 points, to a round $1,000,000 at 230 points. Of this annual expenditure, at the beginning the railroad corporations furnished 60 per cent and

the employees 40 per cent; steadily this pro rata was reversed, till in recent years 60 per cent is furnished by the employees, and only 40 per cent by the corporations.

Early in the century the Railroad Department began to extend its efforts very successfully to men in railroad construction camps in the Far West. Half a dozen Associations have been formed among street car employees. Some railroad work has already been undertaken in India, Japan and Korea. Beginning with the first conference of Railroad Young Men's Christian Associations, held in Cleveland in 1877, these gatherings have continued at intervals of several years, calling together for three or four days delegates from Railroad Associations in all parts of the continent; at some of them as many as fifteen hundred railroad men, representing all grades of the service, among both officials and employees, have been present. These conferences have helped formulate methods, deepen interest and create enthusiasm, and have contributed much to the development of the movement.

As in the student field so among railroad men, this new departure promoted a certain segregation and isolation of the Associations concerned; but at the same time developed a strong union and fellowship among the members in each group. On the other hand, there was equally fostered such union of these class organizations with the whole Association brotherhood, as is essential to the unity

and highest usefulness of that brotherhood. This segregation and unity on the one hand, strengthened confidence in the ultimate adaptation of the Association and its methods to many if not to all classes of young men, and, on the other, in the conservation of that unity within the whole brotherhood, which is essential to the highest efficiency of the work.

2. Extension to Other Industrial Classes

What was being accomplished among the railroad employees, attracted the attention of members and friends of other industrial classes, and led to such a wide extension of this form of work into the industrial world, that in 1903 an Industrial Department of the International Committee was organized, and an industrial secretary appointed.

In 1907 the scope of this work among industrial classes was enlarged, and while continuing to promote special Associations in particular industries, principal attention was given by the International Committee to stimulating existing city Associations to do more for, and among industrial workers. This soon resulted in an increase (more than 100 per cent) in the industrial membership of the North American Associations. A marked extension of the work of the City Associations outside of the Association building has resulted.

Special effort for immigrant non-English speaking men, led to the organization of five distinct lines of

activity in behalf of coming Americans: at the ports of embarkation in Europe; in the steerage on shipboard; at the ports of entry; in transit to destination; at destination. A European port secretary was appointed January 1, 1910, and the cooperation of the World's Committee was heartily given.

Association Building for Cotton Mill Employees, Spray, N. C.

The strategic importance and influence of the engineer among industrial workers, led to an attempt in 1906, at Yale University, to enlist engineering students in the Sheffield Scientific School in some form of volunteer service that gave them personal contact with the industrial workers. This move-

ment was intended for the double purpose of rendering a needed social service, and equally to afford the student, as the coming engineer, such knowledge of the point of view and the needs of industrial workers, as can be obtained by personal intercourse. This industrial service movement is now being developed in more than fifty colleges.

Association Building for Lumber Men, Bogalusa, La.

Since 1910 the Committee has added secretaries to its staff to promote extension of its industrial work among coal and metal miners, in mill villages, quarries, lumber camps, saw mill towns, and other manufacturing communities, where there are (1912) seventy-five Associations maintained by the joint support of employers and employees.

3. On the Panama Canal Zone

At the suggestion of President Theodore Roosevelt, seven club houses were erected along the line of the Panama Canal and placed in charge of Association secretaries and physical directors, selected and supervised by the International Committee. During the building of the canal these buildings were thronged with employees, and the good influence of this work has been a strong factor in promoting efficiency among the workers achieving that vast enterprise.

The principal motive underlying this entire industrial work is thus expressed: Owing to the distinctively religious element that pervades its work, the Association is a character-making force. Character is the basis of all permanent efficiency, and efficiency is the demand of modern industry. The Association therefore as a character-making, efficiency-producing agency, is being heartily welcomed and supported in the industrial world.

In addition to those engaged in the work with railroad men, there are now (1912) 135 secretaries, local, state, provincial and international, giving full time to this industrial work, while more than two hundred others are giving part time.

4. Soldiers and Sailors

In Canada in 1871, at the volunteer militia camp at Niagara-on-the-Lake, Ontario, Association tents

with their club room equipment were opened for the accommodation of the soldiers. This work became popular with men and officers. In the United States, the New York State Committee began a similar tent work in 1887, at the summer camp of the National Guard near Peekskill. In some other states and provinces the same form of Association tent work, adapted to the needs of soldiers in camp, was carried on with a secretary in charge.

The work of the Christian Commission during the Civil War (1861–65), had been adapted to the need of the United States soldier in the exigencies of war, but had disappeared with the coming of peace.

But this tent work for regiments of the National Guard, while in camp, called for Association equipment, and for an Association secretary at work among soldiers, and was destined to bring into the brotherhood permanent Associations of both soldiers and sailors.

Upon the outbreak of the Spanish-American War in 1898, there was urgent call for Association tent work among the soldiers who were being summoned to service in camp and field; and on April 25, 1898, three days after the President's call for volunteers, the International Committee met in New York City, to consider the possibility of undertaking this work among the thousands of young men in the regular and volunteer forces. A subcommittee was formed known as "The Army and Navy Christian

Commission" of the International Committee. During the few months of the war, the work was carried on in large tents in the army camps; 176 secretaries were employed in the field, and the cost of the work, including that undertaken by the

Naval Branch, Brooklyn, N. Y.

state and local committees, amounted to a total of $135,000.

An outstanding feature was an aggressive evangelistic campaign with Dwight L. Moody as chairman. There were 8,000 men in the different gospel meetings, who openly took a stand for the Christian life. At the close of the war, officers and men urged

that the Young Men's Christian Association should organize a permanent work of Christian social service for soldiers and sailors, adapted to their environment, in time of both peace and war. In response to this request, the International Committee established its Army and Navy Department in the fall of 1898, with W. B. Millar as its first secretary.

During the thirteen years (1899–1912), material equipment, including sites, buildings and endowments, were secured at a cost of over $2,000,000. The Association is organized at twenty-six army posts, and has ten navy branches, extending to Alaska, the Canal Zone, and the Philippine Islands; eighty-eight men give their time as army and navy secretaries to the promotion of this work.

It has become indispensable in the opinion of leading officers of the army and navy, and has received official endorsement from Presidents McKinley, Roosevelt and Taft, and from prominent officials in the War and Navy Departments.

Steps of Progress

The first step toward permanency in the navy work was taken at Brooklyn. On March 1, 1899, a building near the Navy Yard was rented and opened to the man-of-war's-men. It was not long before this building was over-crowded, and it was necessary to rent additional quarters. Miss Helen Miller Gould, who had taken great interest in the work during the Spanish-American War, and who

had given generously, provided a suitable building at Brooklyn, completed in May, 1902, and splendidly equipped, at a cost of $500,000. It was soon over-crowded and, at times, from 1,000 to 1,500 were turned away in a single night for lack of accommodations. This fact led to a gift by Mrs. Russell Sage in 1907 of an extension which doubled the capacity of the building, making the total cost of this property over $850,000. Branches were soon organized in the ports of Norfolk, Philadelphia, Newport, Mare Island in California, and at all of the important Navy Yards, including Olongapo, Philippine Islands.

The same rapid extension of the work was welcomed in the army. Secretaries were sent with the third expedition to the Philippines. The first public Protestant service ever held in the Philippine Islands was conducted by the Association.

The first Army Association building was erected in 1899 at Fort Jay, New York Harbor, at a cost of $6,000, the gift of William E. Dodge. This was shortly followed by a building at Fort Hancock, New Jersey, and another at Fort Monroe, Virginia, given by Miss Gould, costing $40,000. The success of the work in these buildings led to securing similar equipment at Fort Leavenworth, Kansas, Fort Slocum, New York, and Fort William McKinley, Philippine Islands.

The service of the Association was not confined to soldiers at large posts. The men isolated in the

interior of Alaska, have been visited by a secretary using a dog team in the winter, and a launch in the openseason. Atsummer encampments and manoeuvers, thousands of men have been surrounded by a restraining influence, and many hundreds of both regulars and militiamen have been led into the Christian life.

The Association provides the social features which the men seek while on liberty, including dormitories, restaurants, game rooms, gymnasiums and locker rooms. The Associations have also encouraged the men to save their money by establishing a banking system for their accommodation. A total of $4,500,000 has thus been handled, a part of which earned interest for the men.

During 1912 there was an attendance of 223,000 soldiers and sailors at Association entertainments and socials, 98,000 attended gospel meetings, and 37,000 were in attendance at Bible classes. Over 11,000 attended church in organized church parties. Very definite interest is being manifested in Bible study; outside the regular Bible classes, 12,459 men enrolled in the Enlisted Men's Bible and Prayer League. The Total Abstinence League was joined by 3,204.

Association work on the battleships while at sea had its origin in the activities promoted on the ships while in port. Men said, "We not only need the Association while in port, but we need its influence while at sea." Permission was granted by

President Taft to place a shipboard secretary on one of the ships of the Atlantic Fleet, in 1909. The Admiral then in command reported "the experiment was an unqualified success," and the President expressed hope for the time when every ship would be equipped with an Association secretary. Three shipboard secretaries in 1912 were

ARMY BRANCH, FORT LEAVENWORTH, KANS

at work—one with the Asiatic Fleet, rendering valued service to the men in foreign ports.

The majority of the young men in the army and navy serve during but one enlistment period. There is a constant inflow from civil life, and as constant an outgo into that life from the army and navy. The Association provides its wholesome

influences for these citizens coming from and returning to their homes and occupations.

5. Colored Young Men

The first Association of colored young men was organized in 1853 in Washington, D. C. The Charleston, S. C., Association has had a continuous, though at times feeble existence, from its organization in April, 1866. An Association was organized in New York City in February, 1867, which sent the first colored delegate to an International Convention that year at Montreal, where it was voted to "promote the formation of Young Men's Christian Associations among colored brethren throughout the United States and British Provinces."

At the convention in Richmond, Virginia, in 1875, the colored pastors of Richmond requested prayer for the colored men of the city, and at the following convention in 1876, Major Joseph Hardie of Selma, Alabama, and Dr. Stuart Robinson of Louisville, pressed the claim of the colored men of the South. A fund of $700 was immediately subscribed for the support of a secretary of the International Committee to enter this new field. Sir George Williams, the founder of the parent Association in London, attended this convention, and generously contributed $100 toward this fund. For the first year the services of General George D. Johnston, a confederate veteran were secured, but it was not until 1890 that the International

Committee placed in the field its first colored secretary in the person of William A. Hunton, who had entered local Association work at Norfolk, Virginia, January 22, 1888, as the first colored general secretary of the Young Men's Christian Association.

The first Colored Student Association was organized at Howard University, Washington, D. C., in 1869. There were in 1912, 102 Colored Student Associations in state and denominational colleges, professional and industrial schools, and in academies throughout the country.

Forty-five City Associations have been established, having thirty employed officers. Twenty buildings valued at $300,000 are owned. These Associations are usually affiliated as branches of the white Associations, in the larger cities where they are located.

The first large gift ($20,000) to this work was made by George Foster Peabody in 1907 to erect a building for colored men at his old home, Columbus, Ga. He was followed by John D. Rockefeller, who gave $25,000 toward a building for Washington, D. C. Julius Rosenwald, a Hebrew citizen of Chicago, began in 1911 to render an unparalleled service in this direction, by offering $25,000 to every city in the United States, in which was raised an additional sum of $75,000 toward the purchase of land and erection and furnishing of a Colored Association building, at a total cost of $100,000. Chicago was the first city to accept

Mr. Rosenwald's offer, and was followed during 1911 and 1912 by Washington, Philadelphia, Atlanta, Los Angeles, Indianapolis and Baltimore. In each city more than $25,000 was secured from the colored people toward the fund.

In order to increase the efficiency of the secre-

Colored Men's Branch, Washington, D. C.

taries already engaged in the work, and to train other young men for leadership in this department, a summer secretarial institute is conducted annually at Arundel-on-the-Bay, Maryland.

While young men in cities and educational institutions have received first attention, work has been begun among the colored men and boys who

live in rural districts. In Brunswick County, Virginia, the first County Association for colored men was organized in May, 1912, in charge of a graduate of Hampton Institute, who had just completed a course of special training for the work.

As in the City Associations, help has come from the parent white Associations and their friends, and the Colored Association has been welcomed as a branch or department, so in the work among colored students; one of the International white student secretaries, Dr. W. D. Weatherford, after giving for many years to his fellow secretaries of the Colored Department, occasional cooperation, published in 1910 a book entitled, "Negro Life in the South," for the use and study of undergraduate white students in the South. During the college year (1910 and 1911), over four thousand such students studied this book designed to promote cooperation and fellowship between the students of both races. The following college year a yet larger number engaged in this study. A supplementary volume on the same theme was published in 1912. Dr. Weatherford has been joined in this work by Professor A. M. Trawick, and both these International secretaries are devoting an increasing percentage of time and effort to the promotion of wise Christian fellowship and cooperation, between the student leaders of both races.

6. North American Indians

Of the 300,000 Indians in the United States, nearly 30,000 are of the Sioux stock. This was once a warlike tribe, but its members are now settled upon their farms in North and South Dakota, Nebraska, Minnesota, Montana and Manitoba. Christian young men of this tribe spontaneously organized the first Young Men's Christian Association among their race, as early as April 27, 1879; and by 1911 there were seventy-seven Associations, with a membership of over 1,000 Indian young men. Without waiting for a model constitution, except "the rules of Jesus," they organized themselves, and raised money to commission one of their most capable young men to organize other Associations.

Beginning in 1885, these Associations were represented at the annual conventions of the Minnesota and Dakota Associations, and in 1894, the International Committee, in response to the urgent request of the young men and the missionaries at work among them, appointed Charles A. Eastman, M. D., a full-blooded Sioux Indian, a graduate of Dartmouth College, and a practicing physician, as Indian secretary to develop and extend the work.

Eight Indian Student Associations during the year 1911 had enrolled over five hundred members. Two of these are equipped with club houses, and in all Bible classes are conducted. Some of the schools, through the assistance of local white Asso-

ciations, conduct as many as ten Bible classes, with an enrollment of over 250.

Annual conferences, held at accessible centers, exert a great influence in arousing the Indian young men to feel responsibility for work among their race. A score of small Association buildings have been erected by the Indian young men themselves. These are used as club houses, meeting places and social centers. The emphasis in all the Association work among the Indians is, upon trained leaders of native Indian young men, for the salvation of their own race.

Questions for Chapter XI

1. Where, when, and how did the Railroad Association work originate?
2. Why should railroad men as a class especially need such service?
3. What induces the corporations to promote the work?
4. Explain the four foundation facts on which the work must rest.
5. Name some of the extensions that have resulted from the success of the work among railroad men.
6. Describe the Association work on the Canal Zone.
7. Tell something of the militia camp methods of the Association. Where did the work originate?
8. Tell the story of the Association work for the soldiers and sailors during the Spanish-American War.
9. At what gathering was action first taken regarding Association work for colored men in the South, and by whom was it urged?
10. Tell about Julius Rosenwald and his offer.

CHAPTER XII

EXTENSION AMONG BOYS AND IN RURAL DISTRICTS

The first work for boys—Henry Webster and Sumner Dudley—E. M. Robinson and the International Boys' Department—Boys' work from the view-point of today—Boys' camps—The boys' secretary—Beginnings of the County Work—Robert Weidensall—Present-day methods.

1. Work Among and by Boys

The energies of Association leaders and workers in the seventies, were so absorbed in the fourfold work among young men, that corresponding attention to the important work among boys was postponed. The International Convention of 1869 declared that their admission and presence while perhaps of some benefit to the boys, was of detriment to the Association in its work for young men. So it was wisely determined that the boys must be dealt with separately. The first separate boys' department was organized in 1869 at Salem, Mass. During the next ten years there was steady increase of religious meetings for boys, in preparation for a broader fourfold work, and for wise discrimination between the school boy, the working boy, and the street boy. The Buffalo, Poughkeepsie and Montreal Associations were among the first to definitely enter upon special work for boys.

When the first Association building was erected

in New York City in 1868–9, no space in it was assigned to work among boys. The first leader and worker on their behalf in that building was Henry H. Webster, a man who loved boys, and whom boys loved. In 1882 he became chairman of the boys' work committee, and the first boys' prayer-meeting was held under his leadership. On January 20, 1882, the little group that then met was composed of "school boys and boys in offices," or working boys, and at the very beginning Webster discerned that it should be a work by boys for boys. He says in his first report that "the members of the committee have little to say of their own activity, and all their report is concerned with what the boys did for one another."

In 1888 four Association branches in New York City had rooms set apart for boys. In 1889 good rooms on the fourth floor of the New York Twenty-third Street building were thus set apart.

Meanwhile, another noble leader of work by and for boys appeared in the New York Association in the person of Sumner F. Dudley. At the New York State Convention in 1884, seventeen Associations reported work among boys, and in the conventions of 1885, 1886 and 1887 interesting discussion of boys' work took place led by Mr. Dudley. He became a member of the state force, devoting a portion of his time to work for and by boys in the Associations of New York State, and continued in this office and work until his lamented death in

1896. His memory as a pioneer leader of the first rank in Association work among boys, will be lovingly cherished, wherever this fundamental work commands the position to which it is entitled.

Mr. Dudley's invaluable service as an agent of supervision was identified with the State, and not the International work, because at this period there was a particularly strong sentiment that the time had come when the state organization might wisely become exclusively responsible for certain phases of Association supervision and extension, and might do this to such an extent as to arrest the growth and lessen the dimension of the International work. Therefore, International supervision of this department was postponed until Association sentiment expressed a demand for it which refused to be denied.

Remarkable Recent Progress

When in the year 1897 the New York City Association erected its second great building—the West Side Branch—under the leadership of Mr. McBurney, twenty per cent of the space was assigned to the boys' department, with a gymnasium, reading room and other equipment wholly appropriated to it.

An International Secretary Secured

In the year 1900, the International Committee placed upon its staff its first boys' secretary, Edgar M. Robinson, who had been serving acceptably as

boys' work secretary of the Massachusetts State Committee. This step was taken by the initiative of the Employed Officers' Conference of 1900, which not only earnestly and unanimously solicited the Committee to place a boys' secretary in the field, but in order to facilitate this, pledged the salary needed for the first year, as a testimony to the urgency of the request it had made.

During the following decade, there was a phenomenal development of the Boys' Department throughout the country. The work began to be limited to boys over twelve years of age, with an emphasis upon boys from 16 to 18, and upon leading these older ones to assume responsibility for younger boys. In the Year Book of 1900 are recorded twenty boys' work secretaries; in that of 1912 over 400, giving practically all of their time to the supervision of boys' work.

The boys' work has now come to be recognized as an integral part of Association effort. At first it was regarded as outside the Association. Later it was a preparatory department of the Association. Now Association leaders and workers recognize that manhood does not begin at twenty-one or eighteen or even sixteen, but with the beginning of adolescence, or the beginning of the "teens." Boys' work is regarded as the initial grade of men's work.

Progress has also been made in classifying boys as to age. In the beginning some Associations had no minimum age limit; others named as their limit

six or seven years; others, like San Francisco at eight, or like Bridgeport, at nine. The majority began at ten years of age. A smaller, more encouraging minority placed it at twelve years, and gradually there was general agreement upon the limits of the boys' department as from twelve to eighteen years, subdivided into younger and older boys, twelve to fifteen, and fifteen to eighteen approximately.

In the religious work among boys, there is growing emphasis on the Bible class. In 1901 there were about 150 boys' Bible classes; now (1912) at least 2,500. Then there were about 1,700 boys enrolled; now at least 40,000. Then there was seldom more than one class in an Association, and it was generally a large class taught by the lecture method. While there are still a few of these large classes, the trend is towards the smaller group class; some Associations have ten, twenty or thirty such classes, others even as many as sixty. At first the secretary was practically the only Bible class teacher, and there were no older boys teaching classes of younger boys. Later more than 500 Bible classes of younger boys were reported taught by older boys, who are in turn taught in a normal class by the boys' secretary. A growing number of valuable Bible courses for these boys are being prepared and published.

There has been similar growth in boys' summer camps. Many Associations have purchased permanent camp grounds and erected buildings on them. One Association has a record of conducting

over thirty different boys' camps in a year. The camp has become something more than simply a place of innocent amusement and religious impression. Not only is tutoring taken up, but also various forms of educational recreation, such as first aid to the injured, nature study, etc. Some of these camp properties are used for state-wide conferences. Systematic, all-round character building is the dominant note.

In 1900 there were scarcely a dozen boys' departments which numbered as many as 200 boys, and only about fifty additional that had more than one hundred. The number of boys over fifteen years of age was very small. In the 1912 Year Book it is encouraging to note that twenty-two departments have passed the 500 mark. Los Angeles reports 1,530 boys in one department. While few separate boys' buildings have been erected, in all the modern Association buildings an increasing percentage of the entire space is set apart for boys' work.

The boys' work secretaryship today demands trained men, and there is a growing tendency among Association directors and general secretaries to seek, train and employ for this work only wisely selected men of capacity, who love boys and whom boys love, and who themselves never cease to be boys.

2. Work in Rural Districts

Before 1870 it had become evident that in the cities where the Association had its origin, its

efficiency and permanency depended upon securing a competent employed officer.

The demand for this worker in the smaller cities began to be urgent. At first it was only in cities of at least 50,000 population, that support of such a salaried officer was deemed practicable. In the seventies the International General Secretary was asked whether Buffalo was a city large enough to call for a general secretary. In 1877 a city of 10,000 people obtained and supported a secretary, and in a few towns of 5,000 and even less, under exceptional circumstances, an Association secretary was employed. But in villages and rural neighborhoods, total dependence continued to be placed upon volunteers as leaders and workers.

Under the leadership of Robert Weidensall, as early as 1873, an organization was effected in Dupage Township, Will County, Illinois. In 1875, in Mason County, Illinois, a county convention was held, and a county organization effected, which continued under a volunteer worker, who for five years supervised the work in seven or eight small communities. State Committees also accomplished a good work, by the enlistment of volunteer corresponding members resident in country communities, and also by conferences and gospel services in small towns known as "Young Men's Sundays."

The County Secretaryship

But in 1876, Mr. Weidensall entered a plea for an employed county secretary to promote the permanence of rural Association work. Such an officer was not secured until 1889. In that year D. W. Montgomery was employed as a county secretary for Pawnee County, Nebraska. In 1891, John Lake began work as an employed secretary in Edgefield County, South Carolina, and in 1899, accepting a call from the Kentucky State Committee, he became the first state county work secretary.

These steps of progress had all been taken under the urgent leadership of Robert Weidensall, and four years later (1903), his efforts to secure a county work secretary for the International Committee were crowned with success.

This new departure acquired the name of "County Work," because it had been discovered that the county furnished the smallest area on which, by a combination of its resources, a work for its young men in the country neighborhoods could command the money needed to employ an executive officer. The well selected county committee is composed of some fifteen or twenty laymen, who become responsible under the leadership of the visiting State or International county work secretary, for the needed budget of from $2,000 to $6,000. This enables them to secure a county secretary, who supervises the work as it is organized within the

county, at the desirable points where young men can be brought together, or enlisted for work in home and school and church. Emphasis is laid upon the absence, as compared with the City Association, of special equipment.

Among the activities for the whole county may be mentioned: (1) An annual convention of the members of the groups organized at various points within the county. (2) An annual conference of older boys. (3) A boy's summer camp. (4) A county athletic meet. (5) A county corn growing or other agricultural contest. (6) Bible study growth.

Only a beginning of this county work has yet been attempted in the 2,500 counties of Canada and the United States. Twenty-two State and Provincial Committees have subcommittees on rural or county work, and employ state county work secretaries. The International Committee has five such supervising secretaries. In 51 counties the work is now (1912) organized, with 310 laymen as volunteer leaders, and 2,500 men and boys as committeemen.

As a work of community benefit, this extension of the Association into the country neighborhood, is already well spoken of by the friends of the family, the church and the school, by the rural press, by agricultural educators, and by government agents and agencies concerned with rural and rural community betterment.

Questions for Chapter XII

1. Where and when was the first Boys' Department organized?
2. What can you tell about Henry Webster and Sumner Dudley?
3. When was the first International secretary for boys' work appointed, and what results soon followed?
4. Name the several groups of boys, as to character or occupation.
5. How are boys classified as to age, and what are the most usual age limits as to membership?
6. In what ways are boys' camps most useful?
7. Name the most essential qualifications for a boys' secretary.
8. Describe the present-day County Work organization.
9. Name the three institutions with which the County Work is expected to helpfully cooperate.
10. What are some of the features or methods of social service that may be promoted by the County Work?

CHAPTER XIII

THE FEDERATION AGENCIES, 1870–1912

Plans of organization—Advisory supervision—Convention methods and topics—Comparative growth of federation agencies—Comparative expenditures—Endowments—Boston Jubilee—Buffalo Jubilee—Settling relationships.

From the beginning in North America, the Associations refused to be isolated from one another. Within three years after the first Association was organized, the parent federation agency was created in the form of an International Convention or Confederation, with an Executive or Central Committee. Account has already been given of the growth of this influential agency until 1870, and also of its children, the State and Provincial Conventions.

State and Provincial Conventions which had begun in 1866 to hold annual meetings, followed the path of the International Convention in the creation of Executive or State Committees, and a little later in the procuring of employed officers.

1. The Conventions—International, State and Provincial

Form of organization. In the beginning no restriction was placed upon the number of delegates which each Association could send to a convention. But in 1871 the International Convention adopted

a fixed basis of representation which has been slightly modified by succeeding conventions. (See Appendices B to E inclusive). Similar restriction was later adopted by some of the State Conventions.

In a few States the Associations formed a State Young Men's Christian Association, and each local Association became a member of the State Association. The State Convention is the official meeting —annual or otherwise—of this Association. But the form of the parent International organization is the prevailing one. This consists of a convention composed of delegates from Associations, and regulated by rules of representation and procedure duly adopted by it. The Convention elects the International Committee as its executive agent, and intrusts to it such work of promotion and extension among the Associations as the Convention desires to have carried on in its name in the interim between its triennial meetings.

Each meeting of the Convention is called by this Committee, which presents a report of the work it has done since the last meeting, with recommendations as to the program of work until the next meeting. This report is referred to a committee, and the report of this convention committee (The Committee on the International Committee's Report), as it may be amended and passed by the Convention, is the program for the International Committee's work until the next Convention.

Program and Proceedings. The relation of each

Convention to the local Association, has been and is advisory and without authority, except that the Convention has authority to construct its own rules, including conditions of membership in the body itself. The State and Provincial organizations, while children of the International, are also entirely independent in their procedure and work. But while thus independent, these supervisory agents have so wisely combined their efforts on behalf of the local Associations, that the efficiency of each committee has steadily grown in both quality and volume.

After serving for twenty-five years (1867–1892) as the chairman of the International Committee, Cephas Brainerd, speaking of the leadership of the Committee, said: "That leadership has not been due wholly to the wisdom, real or supposed, of the individual members of the Committee. It is indisputably true, however, that the Committee has been the leader, under God, in the development of the Associations all these long years. This, however, did not come about because any individual member knew all that was required, or suggested all the advance movements, or devised all the means for bringing them about. It is due to the fact that, through the correspondence of the Committee, through its secretaries, and through its friends all over the land, the Committee sought to gain the best views of the most efficient and devoted men in the lead of this work. And when gained, it was the aim of the Committee, acting collectively, to put

into effective operation, the most advanced thought of the wisest and most devoted leaders. In this effort they always met with the heartiest cooperation from all Association men. We never had opinions and plans of our own to force upon the Associations when, after careful consideration and frank conference, it appeared that there were better views and better plans to be adopted."

Promotion of the Work at the Conventions. On two main lines Association work has been discussed and promoted in the proceedings of the conventions. The best methods of the local work have been restated and defined. The supreme spiritual aim has been impressively set forth. A principal topic invariably emphasizes Bible teaching and study. On Sunday, the last and crowning day of each convention, in almost every pulpit of the convention city, delegates present the spiritual purpose of the work, and the day is signalized by a mass meeting of men in which many are led to enter the Christian life. In other sessions, the most approved methods of work—old and new—are discussed. In the International gatherings the topics are of a more general character; in the State Conventions the problems of the local work, and of its closer supervision are emphasized.

Another main topic of these conventions has been the growing work of supervision and extension, intrusted by them to their executive committees—International, State and Provincial. The Inter-

national Conventions met annually until 1877, biennially until 1901, and since then triennially, and from 1872 to 1881 continued their Executive Committee at New York City. The Convention of 1879 gave to its Committee the name "International" by which it has since been known. The Convention of 1881 instructed the Committee to secure an act of incorporation, which was shortly afterward granted by the legislature of the State of New York. This was accepted and ratified by the Convention of 1883. The number of members was increased to 24, a group of advisory members was added, and a board of trustees to hold property in trust for the Associations and for the Committee, was created. This act also made permanent the location of the Committee in New York, and prepared the way for the Committee, some years later, to secure an endowment fund of one million dollars, and in 1907 to erect, with special gifts, a building of its own, for the office accommodation of its increasing secretarial force. Gradually, by authority of successive conventions, the size of the Committee was increased until it numbered in 1912, 69 members and 22 advisory members, and in 1913 was authorized to increase its membership to one hundred.

The importance and dimension of the work of the International Committee, as reported to each Convention, steadily increased. The discussion and proceedings were more and more closely related

to this work, and on the basis of the progress reported, further enlargement of the work and budget was gradually authorized by the Conventions.

The call by the Associations upon the Committee for such work of supervision and extension as it showed itself able to accomplish, was so much beyond its resources in men and money, that no part of its work was more important than to increase the number and efficiency of the State and Provincial organizations, and thus make available to the local Associations a close and helpful supervision supplemental to the more general supervision of the International organization.

In 1870 eighteen States and Provinces had Committees, and only one had yet been able to employ a secretary. But under the leadership of the International Committee, in 1876 the number of State and Provincial Conventions held was thirty-two, and their force of employed officers numbered thirty-five. On the International force there were then fifteen, making a total of fifty secretaries giving their whole attention to the betterment and extension of the local Associations, which then numbered 1,054.

In 1912 in 54 States and Provinces, 40 groups were organized (some including two or more States or Provinces) with an employed force of 126 secretaries. The International home force numbered 121, the foreign 132.

2. Advisory and Supervisory Work of the Federation Agencies

From the beginning no authority over the local Associations was granted to the federation agencies. Their relation to the Associations was defined as advisory or counselling—counsel based upon expert knowledge and oversight of the whole field and of the local work in its best estate. It was an advisory supervision without authority, but according as it was wisely performed, it steadily increased the influence of the International and State Committees.

Such counsel when accepted led to cooperation by the parties advised and advising—a cooperation in which the supervision needed came necessarily from the party advising and out of its knowledge of the whole field. According as the advice proved good, the cooperation efficient and the supervision wise, the influence of the federation agencies increased. Influence thus acquired was sometimes misinterpreted as authority. Also like all other acquisitions of men it proved liable to misuse and abuse. And the remedy for this, as for many other abuses, was successfully sought in steadily improving the character of both agents and agencies of federation.

By some this denial of authority to the federation agencies has been regarded as a fatal weakness in Association polity, but Association leaders generally have considered it a lesser evil than would accompany bestowal of such authority.

The Cost of Federation Supervision

The money steadily secured and expended for the work of the International, State and Provincial Committees, is one indication of their value and efficiency.

Before the beginning of the State Conventions, and while the International Committee had no employed agents or officers, the money pledged voluntarily by delegates at the conventions was sufficient to meet expenses.

But as employed officers were needed and secured, an effective visitation from them was called for, and the money secured and expended for the work of supervision by these federation agencies, amounted in some years to over one-tenth of the total annual expenditure by all the North American Associations. In 1876 this total expenditure by the Associations amounted to $311,000. By the International and State Committees of that year was expended a total of $41,000. In 1889 the total expended by the Associations was $1,150,000; by the International and State Committees, $132,000. In 1911 the total expended by the Associations was $10,155,000; by the supervisory agencies, $1,100,000.

This expenditure might be called the Federation tenth. Only a small fraction of the amount was pledged by delegates at the conventions. Each convention, after approving the work reported and

the work proposed, authorized the expense involved up to a sum definitely named, but never definitely pledged at the convention. The problem of securing the needed balance was therefore referred to the International or State Committee to work out its solution, for authorization of the work by the Convention was always conditioned on the securing by the Committee of this needed balance.

By patient and persistent endeavor, a constituency of donors has been built up on the foundation of the contributions made at the conventions. Expenditure for the work authorized by the International Convention steadily increased from $13,500 in 1876 to $360,000 in 1912, and the number of contributors from a few hundred to several thousand—a very large percentage of the total amount coming through large gifts from a small number of donors, the most of whom are members of the Committee.

Such partial endowment of International and State organizations as would give stability to their work, without impairing their substantial dependence upon annual contributions, was sought and secured in 1896 by the Massachusetts State Committee, in the form of a State Association building in Boston, and by the International Committee in the form of its Jubilee fund (1901–1906) of a million dollars, and its International building costing $500,000 in 1907. Several other State Committees have taken steps in the same direction.

When work upon the foreign mission field was

authorized by the Convention of 1889, similar conditions as to expenditure for this work were prescribed. Steadily its annual budget has increased from $3,000 in 1890 to $353,538 in 1912.

Upon similar lines of authorization by State and Provincial Conventions, and solicitations by their committees, often assisted by International secretaries, the expense of State and Provincial supervision has steadily increased from $16,700 in 1876, to $392,000 in 1912. In this, as in all other convention methods, the financial experience of the International Committee has carried suggestion to the State Conventions, and has been still further tested and modified in their experience.

It would bring great relief and release to these Committees, if this money were provided by the various conventions, or by direct contributions from the treasuries of the local Associations. But on the contrary, Associations and conventions have agreed in saying to the Committees: "You must engage in the same struggle for financial existence that we ourselves are compelled to engage in. We will give you approval and authorization, but the bulk of your support you must first deserve, and then seek diligently from those whom you can cause to see and acknowledge that you deserve it from them." Whatever can be said against this method, one thing can certainly be said in its favor. It has caused the agencies of supervision to stand upon good behavior and efficient service.

The main objective, however, of the supervisory agencies is not to build up their own organizations. Self-preservation and self-improvement have indeed been necessary to the highest efficiency. But true to their mission, these Committees have considered it their chief objective to build up and increase the number and efficiency of independent, self-sustaining, local Associations.

3. Two Jubilee Conventions and Commemorations

Two remarkable Jubilee convocations are numbered among the International Conventions in North America.

Local Jubilees at Montreal and Boston, 1901

The first North American Jubilee was that of the local Association. In their fiftieth year (1901) the anniversary was celebrated both at Montreal and Boston. In each city a tablet was unveiled. (See illustration on the next page.)

To the commemoration at Montreal came Howard Williams, the son of the founder, representing his father; also the London secretary, and the secretary of the World's Committee; and on behalf of the English National Council, Lord Kinnaird and its General Secretary. These representatives, together with the officers of the International Committee, bore formal greetings from the organizations they represented, and the admirable addresses at

COMMEMORATIVE TABLETS: MONTREAL AND BOSTON

the unveiling of the tablet were made by Howard Williams and John R. Mott.

To Boston, by vote of the Convention of 1899, came the delegates to what is known as the Jubilee International Convention of 1901. In size it was beyond precedent, the North American Associations sending 1,198 delegates and 1,365 corresponding members. Howard Williams of London, who represented his father, was elected Honorary President.

Among the veterans who attended was William E. Dodge of New York, who was chosen President. Delegates were present from fourteen countries of Europe; from China, India and Japan, in Asia; from Brazil, South Africa and Australasia—seventy-six in all from these countries. Many of these friends came as guests of James Stokes, the senior member of the International Committee, and the generous promoter of Association work on the continent of Europe, especially at Paris, Rome and St. Petersburg.

But what challenged chief attention at this Jubilee was an exhibit of the North American Associations, composed of diagrams, maps, charts, photographs, and models. It covered 51,000 square feet of floor space, and presented vividly the varied lines of Association work—physical, educational, social and spiritual—among many classes, in city and country, among young men in trade and commerce, on the railroad, in the factory and other industries, among students, soldiers and sailors, among negroes and

Indians, and also beyond North America, among young men on the foreign mission field—in Asia and South America.

Federation Jubilee at Buffalo, 1904

The second Jubilee convocation in North America was the Jubilee of the Federation agencies, and was held in 1904 in the City of Buffalo, where the first International Convention met fifty years before. The half century of federation, and the agencies in their work of supervision and extension were reviewed.

Both at home and abroad remarkable progress had been realized. The State and Provincial Committees now numbered a force of 84 secretaries, while the International force included 50 on the home field and 35 on the foreign mission field.

The Federation Agencies Controversy

The mutual relations of the International and State organizations to one another, and of each and both to the local Associations, were seriously debated. Differences of opinion developed. The local Associations had created both as independent agencies.

Under this policy there was nothing mandatory or authoritative in the relation of the International agency to its children, the State and Provincial organizations. But by both, the law of Christian brotherly comity and mutual consideration, was from

the beginning recognized as the tie which should unite them, and by means of which each would help the other to give to the local Association the wise supervision to which it was entitled from both. Happy relations existed. State secretaries were ex-officio delegates to the International Conventions and on the programs of all the State and Provincial Conventions, International Committee members or secretaries were invariably found. But to err is human. Even in the circle of Christian discipleship this is verified. Mistakes more or less serious were made by secretaries of both agencies. The law of comity and mutual consideration was not invariably observed. Good intentions had not been carried out as effectively as either or both parties professed and desired.

In the interests of peace and a better understanding, the International Committee, after consultation, had brought up to the convention of 1899 at Grand Rapids, Michigan, a set of resolutions which became known as the "Grand Rapids resolutions." (See appendix H). In these, attempt was made to define satisfactorily the relations between the two supervisory agencies. These resolutions were referred by that Convention to a "committee of seven," to report at the next convention (1901). Two years later, at the Boston Jubilee Convention, this committee reported progress, and asked for addition to its membership, and liberty to report to the next convention.

This request was granted. The committee was carefully increased by its chairman, Cyrus H. McCormick of Chicago, to the number of twenty-one, all laymen leaders. A successful attempt was made to represent in the committee the divergent views that were entertained. On one side it was contended that the State and Provincial Committees were supreme upon the area of their several States and Provinces, and that all the work of the International Committee should be done by that Committee acting obediently and invariably through the State and Provincial Committees.

On the other hand it was contended, that while the International Committee was bound to consult with each State Committee, in reference to work in the territory of that Committee, it had also as direct a relation to the local Association as the State Committee, and the local Association, in the interests of its best welfare, had right of direct access to the International organization, and equally the International had the same right of access to the local.

During the three years between the conventions of 1901 and 1904 the committee of twenty-one held several important sessions, and brought to the Convention of 1904 a majority and minority report. By wise forethought and brotherly arrangement, time was alloted on the floor of the Jubilee Convention at Buffalo, equally to leaders and speakers upon each report. In the progress of the long de-

bate of many hours during two days, the majority report was amended by speakers seeking to bring to an agreement the largest practicable majority. The whole temper of the discussion was highly creditable to the Christian spirit and character of the delegates. By a very large majority the majority report as amended was adopted. (See Appendix I). Not a note of applause was heard at the critical moment when this decision was announced. An earnest prayer was offered by the presiding officer, Hon. Henry B. F. Macfarland of Washington, and the presence of the Holy Spirit as the bringer of peace and concord was as deeply felt by these Christian delegates, as that Divine presence is realized in the most solemn and persuasive gospel evangelism.

The action thus taken was accepted by the North American Associations without further public controversy. The resolutions recognize the right of the local Associations to direct intercourse with either and both agencies of supervision, but they recommend the continued observance of the law of brotherly comity, consideration and consultation, that had been heretofore the final court of appeal. In specified instances they accord to the International Committee such a direct relation to groups of Associations, as in actual experience had been found to be promotive of the best welfare of these Associations.

Initiative and Referendum

By the Convention of 1910 at Toronto, provision was made for the use by the Associations, as occasion might arise, of both the Initiative and Referendum. In this way a method was provided by which the Associations in the interim between meetings of the convention can initiate or supplement or confirm or recall convention actions.

Questions for Chapter XIII

1. What are the Federation Agencies in North America?
2. Describe the relations of the Conventions to the local Associations.
3. Name some of the chief items of business at an International Convention.
4. How many State and Provincial organizations are there at the present time?
5. What is the "Federation Tenth"?
6. Why is it best for the supervisory agencies to raise the funds for their own support?
7. What did the Jubilee gatherings of 1901 and 1904 respectively represent?
8. Describe briefly the so-called "Relationships Controversy."

CHAPTER XIV

THE NORTH AMERICAN ASSOCIATIONS ON THE FOREIGN FIELD

Extension abroad of American influence—Self-support and native leadership—Foreigners give liberally—White House conference—Calls for the physical work—Religious agencies—Pastor Ding—Chinese students in America and in Tokyo—Mission boards help the Association with men.

Some account has already been given of the strong influence exerted by the North American Associations beyond their own continent:

(1) In the World's Conference and its Committee, through North American delegates and representatives.

(2) In Germany, through a visiting International secretary.

(3) In the universities and colleges of many countries on all continents, through its Student Associations and their leaders.

(4) In France, Italy and Russia, through the generous promotion of Mr. Stokes of the International Committee.

But stronger than any of these has probably been the influence exerted by the North American Association secretaries who, beginning in 1889 have been strategically located in foreign—chiefly non-Christian—countries, under direction of the North American Associations, through their International

Committee, and, since 1895, under the exceptional leadership of its Associate General Secretary, John R. Mott. These secretaries have planted Association work by and for young men, as developed in North America, at city and university centers in Japan, Korea, China, Hongkong, the Philippines, Ceylon, India, Mexico, Cuba, Porto Rico, Brazil, Uruguay, Argentina, Chile, Turkey and the Near East.

The beginning of this work as an outgrowth of the Student Association movement in North America, has already been described. It has been continued as it was begun in response to urgent repeated requests from representative foreign missionaries of the churches. The request was made by them, beginning in 1880, under the conviction that both the time and the field were ripe for the type of Association work, which had been developed in North America. The International Committee's first foreign secretary was John Trumbull Swift, who in 1888 was sent to Japan; in 1889 David McConaughy was sent to India; in 1891 Myron A. Clark was sent to Brazil and in 1895 D. Willard Lyon sailed for China.

In 1912 the number of International Committee secretaries and the countries to which they were assigned was as follows:

Country	*Secretaries*
Japan	9
China	54
Korea	4
India	32
Ceylon	2
Philippines	5
Turkey and Near East	5
South America	18
Mexico	5
West Indies	5
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The Program and Results

The work was begun and has been successfully carried on, with the understanding (1) that the Associations established should be self-supporting, apart from the maintenance of the foreign secretaries sent out, and (2) that responsibility and initiative was to be laid on native leadership, both lay and secretarial, as rapidly as possible. The three great requisites of an expanding National Church are, self-support, native leadership and religious liberty; and these principles apply equally to the Young Men's Christian Association movement.

From the beginning all Associations have been self-supporting. National Committees were created as promptly as possible, and native secretaries are now almost as numerous as the International

secretaries, and their ratio of increase is more rapid. Foreigners, once numerous and necessary on the local directorates and on national committees, are disappearing. The management of the Associations in Shanghai, Peking, Foochow, Kyoto, Dairen and many other cities is wholly Chinese or Japanese.

The call upon the Young Men's Christian Associations sought for the establishment of a work especially among the merchant, student and official classes. The location of each secretary was carefully chosen, with a view to plant the Association at centers of trade and commerce, government and education. From these centers the work has propagated itself. To accomplish this, modern buildings have been secured in addition to experienced secretaries. The Committee's anuual budget to maintain the secretaries it has sent out, increased from a few thousand dollars in 1899 to $350,000 in 1912—a year in which to this foreign staff of secretaries were added twenty-five new men. In building equipment already $1,900,000 has been wisely expended. This money was secured chiefly from North America. But a portion of it, unprecedented in kindred enterprises, has come from native donors on the field.

The policy of requiring self-support of the Associations accepting the service of secretaries sent out, has been a strong factor in securing large sums of money from citizens of foreign cities. The Calcutta current expense budget for 1911 was nearly $25,000,

not including an equal amount received in the hostels or dormitories. There has been raised in Shanghai for Association purposes during the four years (1908–1911) $112,500. Tientsin gave $30,000 for a building site; Kobe $15,000 and Kyoto $10,000. The Dairen, Manchuria, building was erected upon a choice lot in the heart of the city, donated by the Japanese administration. The Maharaja of the native state of Mysore, India, purchased and presented to the Bangalore Association five acres for building purposes. The British government has helped in like manner at Allahabad, and in other parts of India, where the opportunity was offered. Buenos Aires gave $140,000 toward two buildings for that greatest city south of the equator. Mexico City provided $125,000 toward a building costing $200,000. The government-owned national railways donated $30,000 of this sum. In every city receiving a building it has been the rule that at least the site be provided locally.

This movement to establish the North American type of Associations in foreign lands has received encouragement from discerning statesmen. President Taft became acquainted with the work while governor of the Philippines, and also as Secretary of War, during his visit to Japan and to China, where in 1908 he took part at Shanghai in the dedication of the modern Association building of that city. As a statesman he so valued the work, that in October, 1910, he tendered the historic East

Room of the White House, his official residence in Washington, for a conference called to promote a wider expansion of this Association propaganda in foreign lands. He addressed as his guests, attracted by his invitation, a remarkable assembly of leading citizens of both Canada and the United States.

Among these were General Leonard Wood of the United States Army, a former Secretary of State, and two state officials possessing an intimate knowledge of Latin America and the Far East, as obtained in Washington. Bishop Roots of Hankow came from the General Convention of the Protestant Episcopal Church sitting in Cincinnati, to speak ten minutes. Dr. Ernest D. Burton of the University of Chicago, just returned from a critical investigation of the missionary enterprise in Asia in its educational aspects, reinforced what these distinguished advocates said in appreciation of the work with these words: "Nothing that has been said in this room today has exaggerated in any particular, the value and excellence of the work which is being done by the Young Men's Christian Association in the East. In fact, I may add that half has not been told."

Including amounts raised on the field in foreign countries, the fund to enlarge the foreign Association equipment, initiated at that remarkable gathering, reached a total of $2,000,000 to provide for the erection of nearly sixty new buildings at well selected centers. The public men of other nation-

alities, cooperated with Association leaders in their own lands, in meeting the terms by which their portion of the fund became available.

National and Civic Welfare Promoted

These foreign Associations have secured opportunity beyond precedent to promote national and civic welfare. For the first twenty years few calls came for the extension of the physical department. Previous to 1911, four physical directors had been sent out. That year eleven more were asked for by seven countries, to inaugurate community betterment, corresponding to what has been accomplished on this line in American cities.

In Brazil the first public playground was made possible by the active cooperation of public officials.

The Association work in the Philippines extends beyond the foreign community to government civil servants, the constabulary, the educational system, and the athletic and play life of the Archipelago. At Manila in 1913 were held the first Olympic games ever witnessed in the Far East, planned and conducted by the Association's physical director in the Philippines.

In China at Shanghai, the Association has led in securing for Chinese young men their first public recreation ground. For this the municipal council has made two successive grants.

In India the Bengal Government and native rulers have invited the Association in its physical

department, to inspect various institutions, and prescribe for the betterment of physical conditions. The former has paid one-third of the salary of the Calcutta physical director.

The Religious Emphasis and Result

Not only has this and other Christian social service been welcomed; it has also opened the path of Association workers to a religious opportunity beyond precedent among the merchant, official and government student classes in these lands.

From the hostels, planted among the thousands of tempted Japanese students, little processions of converts have moved steadily into the church. Into Bible study groups, taught during their leisure time by teachers of English, introduced to secular government schools by Association secretaries in Japan and China, many inquirers have come who otherwise would not have heard the gospel message.

Tientsin's company of converts included two members of the Provincial Board of Education. Eleven young men joined one of them in the baptismal sacrament, eight being members of the Bible classes. From Canton to Peking, Secretary George Sherwood Eddy, as an evangelistic messenger in 1911, was heard by as many as could enter the large halls used. The audiences were chiefly from the government student and commercial classes, and were admitted by ticket. The enrolled inquirers and converts numbered 2,000. In Shang-

hai alone there were more than 500, scores of whom joined the churches. In Seoul, Korea, the Bible study enrollment of members reached 1,800 in 1912. Two new church congregations were created there, largely from the Association's converts.

Yet more extraordinary was the response in 1913 at even larger meetings of students and others addressed by Messrs. Mott and Eddy. These results have already abundantly justified the church leaders in their request for this interdenominational organization and work.

Another strong evangelizing agency of the Associations has been the student camps or conferences, established on the model of the parent Student Conference at Northfield. A score of these camps held in India, Japan, China and South America, are arousing educated men in those countries to a livelier sense of their responsibility for the evangelization of their own countrymen.

Especially influential in this direction was the North China Student Conference of 1909. Here a Student Volunteer Movement for the Chinese ministry was begun. This was due to the message and work in some of the strong mission colleges of Pastor Ding, the traveling secretary of the National Committee of China. In one Presbyterian institution 100 out of 300 students, in response to this message, dedicated their life service to the ministry; In Peking University (Methodist Episcopal) 150 out of the 400 students; and in the North China

College of the American Board at Tungchou, over half of the enrollment, made this dedication.

Work at the Home Base

One of the finest achievements of the Foreign work of the International Committee has been accomplished on the home field or at the home base, by successful effort to extend to Chinese students in American colleges Christian courtesy, welcome and fellowship, and a favorable interpretation of Western civilization. This was attempted at the request of the missionary societies of China. It was carried out with their cooperation in the loaning of Chinese workers and missionaries. Students coming to the United States were welcomed and entertained on their arrival on the Pacific Coast, and then escorted to their destination. One result has been an active organization, known as the Christian Association of Chinese Students in America, embracing scores of the choicest sons of China from among the seven hundred future leaders of that great people now studying in American institutions. Cooperation is also being extended to their fellow students in Great Britain and on the continent of Europe.

Before this Chinese campaign of hospitality was so vigorously inaugurated in America, the thousands of Chinese students in Tokyo were ministered to by wisely directed effort beginning in 1907. The subject was brought to the attention of the hundreds

of missionaries attending the China Centenary meeting at Shanghai in 1907. To the Association was intrusted by these missionaries the giving of the gospel message to these students in temporary exile from home and country. A Chinese pastor was sent to Tokyo. For six years (1906–1912) the good work has been carried on. It is still in vigorous operation. Few weeks pass without baptisms. Many arrive anti-Christian in their convictions; comparatively few of the thousands, however, return to China as enemies of the Christian faith. Many missionaries in China report that as yet none have returned to their region with such a hostile disposition.

Cooperation from the Churches

In January, 1912, a very impressive recognition of the need and value of the Association message on the foreign mission field, was given at the annual Conference of Mission Boards of the United States and Canada. Several China missions had represented to their respective Boards at home, the peculiar access of the Association to government students, and the inadequacy of the Association's staff to meet the vast and urgent opportunity presented by the multitude of these students. The Boards were asked to set apart some of their own workers to be associated with the Association's secretarial staff, in order thus jointly to overtake the task. Responding to these representations, and to a request from

the International Committee, these united Protestant missionary agencies in Canada and the United States, in recognition of the virile service which the Association could render the church, in reaching these students with its specialized methods and agencies, its expert and interdenominational approach, recommended "that the Boards of North America working in China consider favorably this request, and allocate for five years twenty men with wide experience and knowledge of the language and of student life, coupled with evangelistic gifts, to work in conjunction with an equal number of Association specialists to be sent out by the International Committee, to undertake for Christ and the Church the great opportunity by the rapid expansion of the student population in the government and other non-Christian institutions of China."

The year 1911 registered the maximum annual increase in sending out new foreign secretaries but in 1913, a larger number, over thirty, are urgently demanded by changing China and are being sent out to that largest foreign field. A few years more might easily witness the entire estimated requisite staff of two hundred foreign secretaries on the field, exclusive of those who will be required to fill vacancies. Such an increase of the staff would enable it to render the total distinctive service originally requested from the Associations, which contemplated an initiation of this work among young men and boys, that would enable native

leaders and workers to accomplish through domestication and extension of the Association, what this alone can accomplish for their church and country.

A Gymnasium Class in Hongkong, China

Questions for Chapter XIV

1. Name the first two International secretaries sent to the foreign mission field; tell when they were sent and to what fields.
2. What is the policy as to financial support of Associations organized on the foreign field?
3. Name the different countries now occupied by the North American Associations, considered as foreign mission fields.
4. Tell the story of the White House meeting.
5. What helpful service has the Association rendered the Chinese students coming to America?
6. In what special way are the Church mission boards now aiding the Association propaganda in China?

CONCLUSION

1. Ever since the beginning of the Association movement the founder and leaders and workers in many lands have continued true to the object and program of the brotherhood as stated by the first World's Conference at Paris in 1855:

"The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His Kingdom among young men."

2. In each country the "disciples of Christ" mentioned in this Basis as creating and administering the Association, have been, and continue to be for the most part, members of one or more of the many organized denominations or branches of the Church of Christ. As fellow churchmen, there has steadily grown among them, both at home and abroad, the brotherly, interdenominational spirit, defined by the World's Jubilee Conference of 1905 in its Jubilee declaration as "The Spirit of Evangelical Alliance, John XVII: 21: '*Ut omnes unum sint*': 'That they all may be one.'"

This fellowship and communion of church laymen from many denominations have been emphasized and accomplished most widely in the English speaking world and especially, from their origin in 1851, by the Associations of the United States

and Canada and of other countries where the influence and leadership of these Associations have been granted a right of way.

3. The work of the Association, as developed in its broadest form, has promoted the welfare of the whole man—body, mind and spirit—benefiting young men physically and mentally, spiritually and socially, so that they "may increase in wisdom and stature and in favor with God and man." The ideal of this work has been cherished with unabating enthusiasm. Achievement toward it has made steady progress since 1844.

4. Among whatever class of young men in each country this fourfold work may have been at first undertaken, it has been and is being extended—as opportunity, leadership and resources permit—to so many classes of young men and boys as to create a reasonable conviction that its benefits can be made available to almost all, if not all, classes of them.

5. In countries where the best development of this work is realized, the Association is recognized as an institution promoting the public welfare, and its cooperation toward social, civic and community betterment is being sought increasingly.

6. While the work has been developed and exists in greatest dimension, efficiency and influence in North America, the extension from there of its desirable features to the young men and boys of

other countries and continents is being rapidly accomplished.

7. So that the Young Men's Christian Associations of 1913 may be described as a world brotherhood of over one million young men and boys, resident in over fifty countries on all the continents, speaking fifty languages and dialects, banded together in some 9,000 cities, towns and smaller communities, extending to their fellow young men welcome and benefit in the name of Christ and according to His teaching and example, at a financial cost by these young men and their friends of over twelve million dollars annually. They have secured for proper equipment over one hundred million dollars, and have invested this chiefly in Association buildings. Five thousand workers are giving their lives as employed officers, and the resources of the brotherhood in competent men for service and money for equipment have been increasing—since the beginning of the twentieth century—with a rapidity not before realized.

APPENDIX A

Paris Basis 1855

"The Young Men's Christian Associations seek to unite those young men, who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples, in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

APPENDIX B

Detroit and Portland Resolutions 1868 and 1869

Resolved: That, as these organizations bear the name of Christian, and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus the Redeemer as Divine, and who testify their faith by becoming and remaining members of churches held to be Evangelical. And we hold those churches to be Evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings, and Lord of lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment and to life eternal.

Resolved: That the Associations organized after this date shall be entitled to representation in future conferences of the Associated Young Men's Christian Associations of North America, upon condition that they be severally composed of young men in communion with Evangelical churches (provided that in places where Associations are formed by a single denomination, members

of other denominations are not excluded therefrom), and active membership and the right to hold office be conferred only upon young men who are members in good standing of Evangelical churches.

APPENDIX C

Philadelphia Resolution 1889

Resolved: That the principle of representation in the International Convention now prevailing be extended so as to apply to and include all departments or branches of Associations organized after this date; provided, also, that in all such branches or departments the Committee of Management shall be composed of men, members of good standing in Evangelical churches.

APPENDIX D

1910

Boards of Directors of Metropolitan Associations, where such Boards are composed entirely of active members; branches and department Associations having a distinct membership roll and whose Committee of Management is composed of men members of Evangelical churches, are entitled to the same number of delegates as are separate Associations of equal membership.

APPENDIX E

Kansas City Resolution 1891

Resolved: That the International Committee be instructed not to recognize Young Men's Christian Associations that shall hereafter be organized in cities or towns where such Associations already exist, and that such organizations be not entitled to representation at International Conventions, College and Colored Associations excepted.

APPENDIX F

Washingtons Resolutions 1907

Resolved: That Young Men's Christian Associations for students shall be entitled to representation at future International

Conventions, whose active membership shall be restricted to students and members of faculties who are either members of Evangelical churches or accept Jesus Christ as He is offered in the Holy Scriptures as their God and Saviour, and approve the objects of the Association, which are as follows: To lead students to become disciples of Jesus Christ as their Divine Lord and Saviour, to lead them to join the church, to promote growth in Christian faith and character, and to enlist them in Christian service. Only active members shall have the right to vote, and only active members who are members of Evangelical churches shall be eligible for office.

Resolved: That representation in International Conventions shall be based upon the number of active members who are members of Evangelical churches, and that only such members shall represent Associations in International Conventions.

APPENDIX G

Cincinnati Resolution 1913

The Young Men's Christian Association requires of its members or officers no personal religious test nor subscription to any creed, but accepts as its active members those who are members in good standing of any Evangelical church, regarding such church membership as entirely satisfactory evidence of eligibility to active membership in the Association.

APPENDIX H

Grand Rapids Resolutions 1899

Resolved: (1) That the International and State Committees exist as independent supervisory agencies, directly and equally related to the local organization, which is the original and independent unit in the brotherhood of the Young Men's Christian Associations, and that the relation of the supervisory agencies to the local organizations is as a rule advisory.

(2) That in the relations of comity, which have been well

established by usage hitherto, it is understood that the International Committee as a rule exercises general and the State Committee exercises close supervision, it being also understood that by the terms "general" and "close" nothing is intended inconsistent with the direct and equal relation of each local organization to both the International and State organizations.

(3) That it is desirable that the International Committee, in each department of its work, plan to meet the needs of fields where State and Provincial organizations exist, in conference with such organizations, in such a way as to supplement, not duplicate, the corresponding department of State or Provincial work, and to secure by such adjustment of forces economy of effort, time and money.

(4) That the International Committee in forming and developing State and Provincial organizations, place emphasis upon the responsibility vested in these organizations, and that cooperation with them be carefully cultivated.

APPENDIX I

Buffalo Resolutions 1904

REPORT OF THE COMMITTEE OF TWENTY-ONE

First. The "Grand Rapids Resolutions," unanimously adopted by the International Convention of 1899, and reaffirmed without change by the International Convention of 1901, fairly interpreted, express the historic basis of relationship upon which the Associations have developed and have been so abundantly blessed of God.

Second. Radical organic changes in the polity of the Associations are neither necessary nor desirable.

Third. Efficient State and Provincial organizations have long been recognized as essential factors in the successful development of the local Association; and an important part of the work of the International Committee has been to establish and assist these organizations. This policy becomes increasingly important

with the development of the Association work. It is, therefore, the duty of the agents of the International Committee, when working in fields having State or Provincial organizations, to aid and strengthen those organizations. It is equally the duty of the agents of the State and Provincial organizations to support and aid the International Committee in its relation to the Associations and in its work for the North American Association brotherhood.

Fourth. The local Association, as the independent unit, has the right to apply for aid to either supervising agency, and it is the right of each agency of supervision to respond directly to the calls of the local Associations.

It is desirable that the local Associations should employ the State Committee to the largest practicable extent in close supervision of the work.

To this end, and for the harmonious development and administration of the whole work, save in exceptional cases, the International Committee should respond to applications from the local Associations in conference and cooperation with the State Committee. The right of the local Association, however, to apply for and receive aid from either supervisory agency should not be denied or abridged.

Fifth. The historic and well-settled autonomy and independence of the local Association should and will continue unquestioned; and nothing in this report shall be construed as in any way interfering with the right of the local Association to organize branches of its own in any department.

Sixth. State, Provincial or International Committees may, in exceptional cases and only while necessary, recognize each for itself provisional, railroad, army and navy Associations, and also (with the consent of the local Association) provisional industrial and city Associations, at points having local Associations with which for the time being organic relations cannot be established or maintained.

In the organization of Associations or branches on interstate

railroad systems, the International Committee should treat with the railroad company and assume the responsibility. In the supervision of the work when established the same rule of conference and cooperation with State and Provincial Committees shall prevail as in other departments of Association work.

Seventh. It is desirable that all local Association real estate be held either in fee simple or leasehold by the local Association. When this is not practicable, it may be held by the State, Provincial or International Committees; but these committees should seek to transfer the same as soon as expedient to local Associations. This policy should be made plain to railroad officials when leases of railroad property are made; and to carry this out an assignment clause should, when possible, be incorporated.

Eighth. In any case of disagreement, where two agencies of supervision are unable themselves to arrive at a satisfactory settlement, and where the local Association, as the court of final appeal, is not directly concerned and so is not available, the ordinary principles and methods of arbitration are recommended, namely, each party to appoint an arbitrator and these two to appoint a third, no one of whom shall be a salaried officer of an Association, and thereupon the three to hear the case and reach a final settlement, the costs of the proceeding to be paid as the arbitrators or a majority of them may determine.

	Place	Date	Confederated Associations represented	Other Associations represented	Delegates from confederated Associations	Delegates from other Associations
I.	Buffalo, N. Y.	June 7—8, 1854	..	19	..	37
II.	Cincinnati, Ohio	Sept. 19–20, 1855	20	1	51	1
III.	Montreal, Canada	June 19–21, 1856	23	3	75	12
IV.	Richmond, Va.	May 21–23, 1857	14	3	44	7
V.	Charleston, S. C.	April 17–21, 1858	20	4	92	5
VI.	Troy, N. Y.	July 13–16, 1859	48	24	213	76
VII.	New Orleans, La.	April 11–16, 1860	31	9	112	16

*New York . . . . . November 14, 1861 . . . . 15 Associations, 42 Delegates.

			Associations represented	Delegates	Corresponding members
VIII.	Chicago, Ill.	June 4—7, 1863	30	....	....
IX.	Boston, Mass.	June 1—5, 1864	28	136	31
X.	Philadelphia, Pa.	June 7–11, 1865	47	222	49
XI.	Albany, N. Y.	June 1—5, 1866	52	252	54
XII.	Montreal, Canada	June 19–23, 1867	106	597	75
XIII.	Detroit, Mich.	June 24–28, 1868	84	492	112
XIV.	Portland, Me.	July 14–18, 1869	226	635	55
XV.	Indianapolis, Ind.	June 22–26, 1870	162	420	57
XVI.	Washington, D. C.	May 24–28, 1871	266	780	100
XVII.	Lowell, Mass.	June 12–16, 1872	163	319	38
*XVIII.	Poughkeepsie, N. Y.	June 9–13, 1873	143	292	17
XIX.	Dayton, Ohio	June 24–28, 1874	95	197	50
XX.	Richmond, Va.	May 26–30, 1875	156	334	36
XXI.	Toronto, Ontario	July 12–16, 1876	198	393	147
XXII.	Louisville, Ky.	June 6–10, 1877	163	286	57
XXIII.	Baltimore, Md.	May 21–25, 1879	207	410	114
XXIV.	Cleveland, Ohio	May 25–29, 1881	225	401	163
XXV.	Milwaukee, Wis.	May 16–20, 1883	254	447	120
XXVI.	Atlanta, Ga.	May 13–17, 1885	169	280	70
XXVII.	San Francisco, Cal.	May 11–15, 1887	120	205	116
XXVIII.	Philadelphia, Pa.	May 8–12, 1889	401	818	205
XXIX.	Kansas City, Mo.	May 6–10, 1891	304	520	74
XXX.	Indianapolis, Ind.	May 10–14, 1893	190	349	78
XXXI.	Springfield, Mass.	May 8–12, 1895	322	613	185
XXXII.	Mobile, Ala.	April 21–25, 1897	203	354	134
XXXIII.	Grand Rapids, Mich.	May 25–28, 1899	306	527	224
XXXIV.	Boston, Mass.	June 11–16, 1901	509	1198	1365
XXXV.	Buffalo, N. Y.	May 11–15, 1904	643	1341	266
XXXVI.	Washington, D. C.	Nov. 2–26, 1907	695	1468	604
XXXVII.	Toronto, Ont.	Oct. 28–31, 1910	525	1145	369
XXXVIII.	Cincinnati, Ohio	May 15–18, 1913	1032	1196	118

*This special convention was called to consider Christian work in the army and resulted in the organization of the United States Christian Commission.

WORLD'S CONFERENCES OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

	Place	Date	Africa	Asia	America	Australia	Austria-Hungary	Belgium	Bulgaria	China	Denmark	European Turkey	Finland	France	Germany	Great Britain	Holland	Iceland	India	Italy	Japan	Madagascar	Norway	Portugal	Spain	Syria and Asia Minor	Sweden	Switzerland	Total delegates and corresponding members
I.	Paris	August 19–24, 1855			8			1						52	4	15	4											15	99
II.	Geneva	August 22–26, 1858			1	1		1						22	4	8	1			3							1	145	187
III.	London	Sept. 11–17, 1862			2			1						9	3	72	3			1								6	97
IV.	Elberfeld	August 9–14, 1865			2			4						2	107	14	8											3	140
V.	Paris	Sept. 3–8, 1867	1		3			6						40	5	26	3											7	91
VI.	Amsterdam	August 22–26, 1872			5			2						2	15	38	62											2	126
VII.	Hamburg	August 14–18, 1875			2			1						2	99	17	4											1	126
VIII.	Geneva	August 14–20, 1878	1		40	1	3	1			3			26	82	53	1			1							1	315	529
IX.	London	July 30–Aug. 6, 1881	2	1	75		1	1						8	9	217	8			2					1	1		12	338
X.	Berlin	August 20–24, 1884	1		46	2		2			9			1	150	63	2			1			2	1			1	14	295
XI.	Stockholm	August 15–20, 1888			54	7		1			92		6	7	54	129	1			2			31		1		363	15	763
XII.	Amsterdam	August 11–16, 1891	2	4	74	2	1	11			4		1	17	86	147	120			5			2				29	18	523
XIII.	London	June 1–6, 1894	2	3	173	11	5	7			61		6	46	334	1044	29		15	2		1	22		1		138	36	1936
XIV.	Basle	July 6–10, 1898	1	1	40	2	32	12			3		6	63	475	143	53		1	4			5	1	2		79	658	1581
XV.	Christiania	August 20–24, 1902	3		56	2	10	7		1	109	2	10	22	289	92	8	1		5	1		1047		2	2	346	35	2050
XVI.	Paris	April 26–30, 1905	2	2	48	3	8	7	1	2	14	1	4	38	251	174	33		9	10	3	1	6	4	1		10	79	711
XVII.	Barmen	July 28–Aug. 2, 1909	1		52	12	16	19	1	3	32		16	29	424	150	57		7	6	3		26	4	1		24	73	956

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